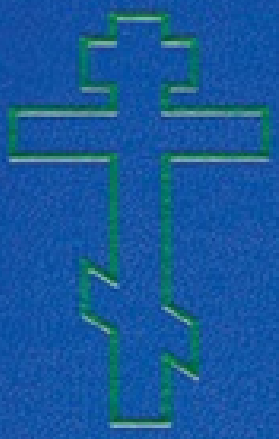

THE
Unabbreviated
HOROLOGION
or
BOOK OF THE HOURS

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Holy Trinity Publications
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Introductory Remarks to the First Edition

The Unabbreviated Horologion made its appearance in typewritten form in the fall of 1981, with the first major revisions in 1984 and minor ones since then. This edition marks its appearance in a more nearly appropriate format as an Orthodox service book.

As in the former editions, *The Psalter According to the Seventy*, published by Holy Transfiguration Monastery, Brookline, Massachusetts, has been used exclusively, with minor changes in certain instances where verses occur as utterances separately from an entire psalm, such changes consisting of single word changes to acccord with the Slavonic text where it differs from the Greek. Extensive use, beginning with the first typewritten edition, has been made of typewritten manuscript translations of Holy Transfiguration Monastery, consisting of troparia, kontakia, prayers, etc. At this point in time it is difficult, if not impossisble, to identify all of them, since many sources were consulted in the process of producing this work. My gratitude and indebtedness to Holy Transfiguration Monastery for its major contributions in the field of liturgical texts is great.

This Horologion is more a compilation than anything else, but the additions of the many rubrics and directives is entirely my idea, along with minor translations and revisions of other translations. The *Psalter with Sequence*, i.e., The Great Horologion or Great Book of the Hours, the last Pre-revolution Synodal edition as published in Kiev, and as published by Holy Trinity Monastery in 1964, is the text appearing in this English edition of the Horologion, which I have entitled "unabbreviated" because I have not abbreviated all the many things that are normally abbreviated in all Greek and Slavonic service books.

Especial thanks are due Archbishop Laurus of Syracuse and Holy Trinity, the late Archimandrite Sergius (Romberg), the late Hieromonk Ignaty (Trepatsky), Hieromonk Ioannikios (Abernethy), Hierodeacon* Andre (Erastov), and other members of Holy Trinity Monastery, for their kind assistance and long-suffering in the face of hundreds of questions regarding translation, rubrics, and typicon.

Thanks and glory be to God for the eleven years of usefulness this book has provided to Orthodox Christians. That this edition be even more useful in the worship of the Church is the prayer of

sinful Rassaphor-monk Laurence
St. Paisius Velichkovsky and the Holy Fathers of Optina

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* Since become Hieromonk

Introductory Remarks to the Second Edition

This *Second Edition* of the *Unabbreviated Horologion* is printed to meet the many requests for the book since the first edition was sold out in 1993. This printing has allowed the typographical errors of the first edition to be corrected. Also revisions of various kinds have been made, including the changes that have come about as a result of the recent glorification of new saints, and additions of further material (see contents page) for which there is an obvious need. May this basic service book continue to be used in the worship and glorification of God.

sinful Rassaphor-monk Laurence
Forefeast of the Procession of the Precious and Life-giving Cross
July 31/August 13, 1994

Second Printing of Second Edition

with corrections and additional material

1997

THE MIDNIGHT OFFICE FOR WEEKDAYS

The Priest saith: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen. Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And the following Troparia, First Tone*:

Having risen from sleep, we fall down before Thee, O Good One, and the angelical hymn we cry aloud to Thee, O Mighty One: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

From bed and sleep hast Thou raised me up, O Lord: enlighten my mind and heart, and open my lips that I may hymn Thee, O Holy Trinity: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

Both now and ever, and unto the ages of ages. Amen.

Suddenly the Judge shall come, and the deeds of each shall be laid bare; but with fear do we cry at midnight: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

Lord, have mercy. *Twelve times. And this prayer*:

As I rise from sleep, I thank Thee, O Holy Trinity, for through Thy great

goodness and patience Thou wast not angry with me, an idler and sinner, nor hast Thou destroyed me with mine iniquities, but hast shown Thy usual love for mankind; and when I was prostrate in despair, Thou hast raised me up to keep the morning watch and glorify Thy power. And now enlighten my mind's eye, and open my mouth that I may meditate on Thy words, and understand Thy commandments, and do Thy will, and hymn Thee in heartfelt confession, and sing praises to Thine all-holy name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Another prayer:

Glory to Thee, O King, Almighty God, Who through Thy Divine and man-loving providence hast vouchsafed me, a sinner and an unworthy one, to rise from sleep and obtain entry into Thy holy house. Receive, O Lord, the voice of my supplication even as Thou dost accept that of Thy holy and noetic hosts, and deign that through my defiled lips, but from a pure heart and humble spirit, praise may be offered to Thee, so that I also, with the bright lamp of my soul, may become a companion of the wise virgins and glorify Thee, O God the Word, Who art glorified in the Father and the Spirit. Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God. *And three reverences*.

PSALM 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit

from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

Then, Prayer I, of St. Macarius the Great:

O God, cleanse me a sinner, for I have never done anything good in Thy sight; but deliver me from the evil one, and let Thy will be done in me, that I may open mine unworthy mouth without condemnation, and praise Thy holy name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Prayer II, of the same saint:

Having risen from sleep, I offer unto Thee, O Saviour, the midnight hymn, and falling down I cry unto Thee: Grant me not to fall asleep in the death of sin, but have compassion on me, O Thou Who wast voluntarily crucified, and hasten to raise me who am reclining in idleness, and save me in prayer and intercession; and after the night's sleep shine upon me a sinless day, O Christ God, and save me.

Prayer III, of the same saint:

Having risen from sleep, I hasten to Thee, O Master, Lover of mankind, and by Thy loving-kindness, I strive to do Thy work, and I pray to Thee: Help me at all times, in everything, and deliver me from every worldly, evil thing and every impulse of the devil, and save me, and lead me into Thine eternal kingdom. For Thou art my Creator, and the Giver and Provider of everything good, and in Thee is all my hope, and unto Thee do I send up glory, now and ever, and unto the ages of ages. Amen.

Prayer IV, of the same St. Macarius:

O Lord, Who in Thine abundant goodness and Thy great compassion hast granted me, Thy servant, to go through the time of the night that is past without attack from any opposing evil: Do Thou Thyself, O Master, Creator of all things, vouchsafe me by Thy true light and with an enlightened heart to do Thy will, now and ever, and unto the ages of ages. Amen.

Prayer V, of St. Basil the Great:

O Lord Almighty, God of hosts and of all flesh, Who dwellest on high and lookest down on things that are lowly, Who searchest the heart and innermost being, and clearly foreknowest the secrets of men; O unoriginate and everlasting Light, with Whom is no variableness, neither shadow of turning: Do Thou, O Immortal King, receive our supplications which we, daring because of the multitude of Thy compassions, offer Thee at the present time from defiled lips; and forgive us our sins, in deed, word, and thought, whether committed by us knowingly or in ignorance, and cleanse us from every defilement of flesh and spirit. And grant us to pass through the night of the whole present life with watchful heart and sober thought, ever expecting the coming of the bright and appointed day of Thine Only-begotten Son, our Lord and God and Saviour, Jesus Christ, whereon the Judge of all shall come with glory to reward each according to his deeds. May we not be found fallen and idle, but watching, and upright in activity, ready to accompany Him into the joy and divine palace of His glory, where there is the ceaseless sound of those that keep festival, and the unspeakable delight of those that behold the ineffable beauty of Thy countenance. For Thou art the true Light that enlightenest and sanctifiest all, and all creation doth hymn Thee unto the ages of ages. Amen.

Prayer VI, likewise by St. Basil:

We bless Thee, O Most High God and Lord of mercy, Who ever doest with us things both great and inscrutable, both glorious and awesome, of which there is no measure; Who grantest to us sleep for rest from our infirmities, and relaxation from the labours of our much-toiling flesh. We thank Thee that Thou hast not destroyed us with our iniquities, but hast shown Thy loving-kindness to man as usual, and while we were lying in despair upon our beds, Thou hast raised us up that we might glorify Thy dominion. Wherefore, we implore Thy boundless goodness: Enlighten the eyes of our understanding and raise up our mind from the heavy sleep of indolence; open our mouth and fill it with Thy praise, that we may be able steadily to hymn and confess Thee, Who art God glorified in all and

by all, the unoriginate Father, with Thine Only-begotten Son, and Thine All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

Prayer VII, Midnight Hymn to the Most Holy Theotokos.

I sing of thy grace, O Sovereign Lady, and I pray thee to grace my mind. Teach me to step aright in the way of Christ's commandments. Strengthen me to keep awake in song, and drive away the sleep of despondency. O Bride of God, by thy prayers release me, bound with the bonds of sin. Guard me by night and by day, and deliver me from foes that defeat me. O bearer of God the Life-giver, enliven me who am deadened by passions. O bearer of the unwaning Light, enlighten my blinded soul. O marvellous palace of the Master, make me to be a house of the Divine Spirit. O bearer of the Healer, heal the perennial passions of my soul. Guide me to the path of repentance, for I am tossed in the storm of life. Deliver me from eternal fire, and from evil worms, and from Tartarus. Let me not be exposed to the rejoicing of demons, guilty as I am of many sins. Renew me, grown old from senseless sins, O most immaculate one. Present me untouched by all torments, and pray for me to the Master of all. Vouchsafe me to find the joys of heaven with all the saints. O most holy Virgin, hearken unto the voice of thine unprofitable servant. Grant me torrents of tears, O most pure one, to cleanse my soul from impurity. I offer the groans of my heart to thee unceasingly, strive for me, O Sovereign Lady. Accept my service of supplication and offer it to compassionate God. O thou who art above the angels, raise me above this world's confusion. O Light-bearing heavenly tabernacle, direct the grace of the Spirit in me. I raise my hands and lips in thy praise, defiled as they are by impurity, O all-immaculate one. Deliver me from soul-corrupting evils, and fervently intercede with Christ, to Whom is due honour and worship, now and ever, and unto the ages of ages. Amen.

Prayer VIII, to our Lord Jesus Christ:

O my plenteously-merciful and all-merciful God, Lord Jesus Christ, through Thy great love Thou didst come down and become incarnate so that Thou mightest save all. And again, O Saviour, save me by Thy grace, I pray Thee. For if Thou shouldst save me for my works, this would not be grace or a gift, but rather a duty; yea, Thou Who art great in compassion and ineffable in mercy. For he that believeth in Me, Thou hast said, O my Christ, shall live and never see death. If, then, faith in Thee saveth the desperate, behold, I believe, save me, for Thou art

my God and Creator. Let faith instead of works be imputed to me, O my God, for Thou wilt find no works which could justify me. But may my faith suffice instead of all works, may it answer for, may it acquit me, may it make me a partaker of Thine eternal glory. And let Satan not seize me and boast, O Word, that he hath torn me from Thy hand and fold. But whether I desire it or not, save me, O Christ my Saviour, forestall me quickly, quickly, for I perish. Thou art my God from my mother's womb. Vouchsafe me, O Lord, to love Thee now as fervently as I once loved sin itself, and also to work for Thee without idleness, diligently, as I worked before for deceptive Satan. But supremely shall I work for Thee, my Lord and God, Jesus Christ, all the days of my life, now and ever, and unto the ages of ages. Amen.

Prayer IX, to the Guardian Angel of Human Life:

O holy angel that standeth by my wretched soul and my passionate life, forsake not me a sinner, nor shrink from me because of mine intemperance. Give no place for the cunning demon to master me through the violence of my mortal body, strengthen my poor and feeble hand, and guide me in the way of salvation. Yea, O holy angel of God, guardian and protector of my wretched soul and body, forgive me all wherein I have offended thee all the days of my life; and if I have sinned during the past night, protect me during the present day, and guard me from every temptation of the enemy, that I may not anger God by any sin. And pray to the Lord for me, that He may establish me in His fear, and show me, His servant, to be worthy of His goodness. Amen.

The Final Morning Prayer, to the Most Holy Theotokos:

O my most holy lady Theotokos, through thy holy and all-powerful prayers, banish from me, thy lowly and wretched servant, despondency, forgetfulness, folly, carelessness, and all filthy, evil, and blasphemous thoughts from my wretched heart and my darkened mind. And quench the flame of my passions, for I am poor and wretched, and deliver me from many and cruel memories and deeds, and free me from all their evil effects. For blessed art thou by all generations, and glorified is thy most honourable name unto the ages of ages. Amen.

THE SEVENTEENTH KATHISMA PSALM 118

Blessed are the blameless in the way, who walk in the law of the Lord. Blessed

are they that search out His testimonies; with their whole heart shall they seek after Him. For they that work iniquity have not walked in His ways. Thou hast enjoined Thy commandments, that we should keep them most diligently. Would that my ways were directed to keep Thy statutes. Then shall I not be ashamed, when I look on all Thy commandments. I will confess Thee with uprightness of heart, when I have learned the judgments of Thy righteousness. I will keep Thy statutes; do not utterly forsake me. Wherewithal shall a young man correct his way? By keeping Thy words. With my whole heart have I sought after Thee, cast me not away from Thy commandments. In my heart have I hid Thy sayings that I might not sin against Thee. Blessed art Thou, O Lord, teach me Thy statutes. With my lips have I declared all the judgments of Thy mouth. In the way of Thy testimonies have I found delight, as much as in all riches. On Thy commandments will I ponder, and I will understand Thy ways. On Thy statutes will I meditate; I will not forget Thy words. Give reward unto Thy servant, quicken me and I will keep Thy words. O unveil mine eyes, and I shall perceive wondrous things out of Thy law. I am a sojourner on the earth, hide not from me Thy commandments. My soul hath longed to desire Thy judgments at all times. Thou hast rebuked the proud; cursed are they that decline from Thy commandments. Remove from me reproach and contempt, for after Thy testimonies have I sought. For princes sat and they spake against me, but Thy servant pondered on Thy statutes. For Thy testimonies are my meditation, and Thy statutes are my counsellors. My soul hath cleaved unto the earth; quicken me according to Thy word. My ways have I declared, and Thou hast heard me; teach me Thy statutes. Make me to understand the way of Thy statutes, and I will ponder on Thy wondrous works. My soul hath slumbered from despondency, strengthen me with Thy words. Remove from me the way of unrighteousness, and with Thy law have mercy on me. I have chosen the way of truth, and Thy judgments have I not forgotten. I have cleaved to Thy testimonies, O Lord; put me not to shame. The way of Thy commandments have I run, when Thou didst enlarge my heart. Set before me for a law, O Lord, the way of Thy statutes, and I will seek after it continually. Give me understanding, and I will search out Thy law, and I will keep it with my whole heart. Guide me in the path of Thy commandments, for I have desired it. Incline my heart unto Thy testimonies, and not unto covetousness. Turn away mine eyes that I may not see vanity, quicken Thou me in Thy way. Establish for Thy servant Thine oracle unto fear of Thee. Remove my reproach which I have feared, for Thy judgments are good. Behold, I have longed after Thy commandments; in Thy righteousness

quicken me. Let Thy mercy come also upon me, O Lord, even Thy salvation according to Thy word. So shall I give an answer to them that reproach me, for I have hoped in Thy words. And take not utterly out of my mouth the word of truth, for in Thy judgments have I hoped. So shall I keep Thy law continually, for ever, and unto the ages of ages. And I walked in spaciousness, for after Thy commandments have I sought. And I spake of Thy testimonies before kings, and I was not ashamed. And I meditated on Thy commandments which I have greatly loved. And I lifted up my hands to Thy commandments, which I have loved, and I pondered on Thy statutes. Remember Thy words to Thy servant, wherein Thou hast made me to hope. This hath comforted me in my humiliation, for Thine oracle hath quickened me. The proud have transgressed exceedingly, but from Thy law have I not declined. I remembered Thy judgments of old, O Lord, and was comforted. Despondency took hold upon me because of the sinners who forsake Thy law. Thy statutes were my songs in the place of my sojourning. I remembered Thy name in the night, O Lord, and I kept Thy law. This hath happened unto me because I sought after Thy statutes. Thou art my portion, O Lord; I said that I would keep Thy law. I entreated Thy countenance with my whole heart: Have mercy on me according to Thy word. I have thought on Thy ways, and I have turned my feet back to Thy testimonies. I made ready, and I was not troubled, that I might keep Thy commandments. The cords of sinners have entangled me, but Thy law have I not forgotten. At midnight I arose to give thanks unto Thee for the judgments of Thy righteousness. I am a partaker with all them that fear Thee, and with them that keep Thy commandments. The earth, O Lord, is full of Thy mercy; teach me Thy statutes. Thou hast dealt graciously with Thy servant, O Lord, according to Thy word. Goodness and discipline and knowledge teach Thou me, for in Thy commandments have I believed. Before I was humbled, I transgressed; therefore Thy saying have I kept. Thou art good, O Lord, and in Thy goodness teach me Thy statutes. Multiplied against me hath been the unrighteousness of the proud; but as for me, with my whole heart will I search out Thy commandments. Curdled like milk is their heart; but as for me, in Thy law have I meditated. It is good for me that Thou hast humbled me, that I might learn Thy statutes. The law of Thy mouth is better to me than thousands of gold and silver.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Second Stasis

Thy hands have made me and fashioned me; give me understanding and I will learn Thy commandments. They that fear Thee shall see me and be glad, for on Thy words have I set my hope. I have known, O Lord, that Thy judgments are righteousness, and with truth hast Thou humbled me. Let now Thy mercy be my comfort, according to Thy saying unto Thy servant. Let Thy compassions come upon me and I shall live, for Thy law is my meditation. Let the proud be put to shame, for unjustly have they transgressed against me; but as for me, I will ponder on Thy commandments. Let those that fear Thee return unto me, and those that know Thy testimonies. Let my heart be blameless in Thy statutes, that I may not be put to shame. My soul fainteth for Thy salvation; on Thy words have I set my hope. Mine eyes are grown dim with waiting for Thine oracle; they say: When wilt Thou comfort me? For I am become like a wine-skin in the frost; yet Thy statutes have I not forgotten. How many are the days of Thy servant? When wilt Thou execute judgment for me on them that persecute me? Transgressors have told me fables, but they are not like Thy law, O Lord. All Thy commandments are truth. Without a cause have men persecuted me; do Thou help me. They well nigh made an end of me on the earth; but as for me, I forsook not Thy commandments. According to Thy mercy quicken me, and I will keep the testimonies of Thy mouth. For ever, O Lord, Thy word abideth in heaven. Unto generation and generation is Thy truth; Thou hast laid the foundation of the earth, and it abideth. By Thine ordinance doth the day abide, for all things are Thy servants. If Thy law had not been my meditation, then should I have perished in my humiliation. I will never forget Thy statutes, for in them hast Thou quickened me.

Middle

I am Thine, save me; for after Thy statutes have I sought. Sinners have waited for me to destroy me, but Thy testimonies have I understood. Of all perfection have I seen the outcome; exceeding spacious is Thy commandment. O how I have loved Thy law, O Lord! the whole day long it is my meditation. Above mine enemies hast Thou made me wise in Thy commandment, for it is mine for

ever. Above all that teach me have I gained understanding, for Thy testimonies are my meditation. Above mine elders have I received understanding, for after Thy commandments have I sought. From every way that is evil have I restrained my feet that I might keep Thy words. From Thy judgments have I not declined, for Thou hast set a law for me. How sweet to my palate are Thy sayings! more sweet than honey to my mouth. From Thy commandments have I gained understanding; therefore have I hated every way of unrighteousness. Thy law is a lamp unto my feet and a light unto my paths. I have sworn and resolved that I will keep the judgments of Thy righteousness. I was humbled exceedingly; O Lord, quicken me according to Thy word. The free-will offerings of my mouth be Thou now pleased to receive, O Lord, and teach me Thy judgments. My soul is in Thy hands continually, and Thy law have I not forgotten. Sinners have set a snare for me, yet from Thy commandment have I not strayed. I have inherited Thy testimonies for ever, for they are the rejoicing of my heart. I have inclined my heart to perform Thy statutes for ever for a recompense. Transgressors have I hated, but Thy law have I loved. My helper and my protector art Thou; on Thy words have I set my hope. Depart from me, ye evil-doers, and I will search out the commandments of my God. Uphold me according to Thy saying and quicken me, and turn me not away in shame from mine expectation. Help me, and I shall be saved; and I will meditate on Thy statutes continually. Thou hast set at nought all that depart from Thy statutes, for unrighteous is their inward thought. I have reckoned as transgressors all the sinners of the earth, therefore have I loved Thy testimonies. Nail down my flesh with the fear of Thee, for of Thy judgments am I afraid. I have wrought judgment and righteousness; O give me not up to them that wrong me. Receive Thy servant unto good, let not the proud falsely accuse me. Mine eyes have failed with waiting for Thy salvation, and for the word of Thy righteousness. Deal with Thy servant according to Thy mercy, and teach me Thy statutes. I am Thy servant; give me understanding, and I shall know Thy testimonies. It is time for the Lord to act; for they have dispersed Thy law. Therefore have I loved Thy commandments more than gold and topaz. Therefore I directed myself according to all Thy commandments; every way that is unrighteous have I hated. Wonderful are Thy testimonies; therefore hath my soul searched them out. The unfolding of Thy words will give light and understanding unto babes. I opened my mouth and drew in my breath, for I longed for Thy commandments.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Third Stasis

Look upon me and have mercy on me, according to the judgment of them that love Thy name. My steps do Thou direct according to Thy saying, and let no iniquity have dominion over me. Deliver me from the false accusation of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes. Mine eyes have poured forth streams of waters, because I kept not Thy law. Righteous art Thou, O Lord, and upright are Thy judgments. Thou hast ordained as Thy testimonies exceeding righteousness and truth. My zeal for Thee hath made me to pine away, because mine enemies have forgotten Thy words. Thine oracle is tried with fire to the uttermost, and Thy servant hath loved it. I am young and accounted as nothing, yet Thy statutes have I not forgotten. Thy righteousness is an everlasting righteousness, and Thy law is truth. Tribulations and necessities have found me, Thy commandments are my meditation. Thy testimonies are righteousness for ever; give me understanding and I shall live. I have cried with my whole heart; hear me, O Lord, and I will seek after Thy statutes. I have cried unto Thee; save me, and I will keep Thy testimonies. I arose in the dead of night and I cried; on Thy words have I set my hope. Mine eyes woke before the morning that I might meditate on Thy sayings. Hear my voice, O Lord, according to Thy mercy; according to Thy judgment, quicken me. They have drawn nigh that lawlessly persecute me, but from Thy law are they far removed. Near art Thou, O Lord, and all Thy ways are truth. From the beginning I have known from Thy testimonies that Thou hast founded them for ever. Behold my humiliation and rescue me, for Thy law have I not forgotten. Judge my cause and redeem me; for Thy word's sake quicken me. Far from sinners is salvation, for they have not sought after Thy statutes. Thy compassions are many, O Lord: according to Thy judgment quicken me. Many are they that persecute me and afflict me; from Thy testimonies have I not declined. I beheld men acting foolishly and I pined away, because they kept not Thy sayings. Behold, how I have loved Thy commandments; O Lord, in Thy mercy, quicken me. The beginning of Thy words is truth, and all the judgments of Thy righteousness endure for ever. Princes have persecuted me without a

cause, and because of Thy words my heart hath been afraid. I will rejoice in Thy sayings as one that findeth great spoil. Unrighteousness have I hated and abhorred, but Thy law have I loved. Seven times a day have I praised Thee for the judgments of Thy righteousness. Much peace have they that love Thy law, and for them there is no stumbling-block. I awaited Thy salvation, O Lord, and Thy commandments have I loved. My soul hath kept Thy testimonies and hath loved them exceedingly. I have kept Thy commandments and Thy testimonies, for all my ways are before Thee, O Lord. Let my supplication draw nigh before Thee, O Lord; according to Thine oracle give me understanding. Let my petition come before Thee, O Lord; according to Thine oracle deliver me. My lips shall pour forth a hymn when Thou hast taught me Thy statutes. My tongue shall speak of Thy sayings, for all Thy commandments are righteousness. Let Thy hand be for saving me, for I have chosen Thy commandments. I have longed for Thy salvation, O Lord, and Thy law is my meditation. My soul shall live and praise Thee, and Thy judgments will help me. I have gone astray like a sheep that is lost; O seek Thy servant, for I have not forgotten Thy commandments.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The Symbol of Faith

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light; true God of true God; begotten, not made; of one essence with the Father; by Whom all things were made; Who for us men, and for our salvation, came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; And was crucified for us under Pontius Pilate, and suffered, and was buried; And arose again on the third day according to the Scriptures; And ascended into the heavens, and sitteth at the right hand of the Father; And shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. In One, Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. I look for the resurrection of the dead, And the life of the age to come. Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *Then these troparia, Eighth Tone*:

Behold, the Bridegroom cometh at midnight, and blessed is that servant whom He shall find watching; but unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be weighed down with sleep; lest thou be given up to death, and be shut out from the kingdom. But rouse thyself and cry: Holy, Holy, Holy art Thou, O God; through the Theotokos have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

Meditating on that terrible day, O my soul, watch, keeping thy lamp alight and filled with oil; for thou knowest not when unto thee shall come the voice saying: Behold the Bridegroom! Beware, therefore, my soul, lest thou fall into slumber and be left outside, knocking, as were the five virgins; but wakefully watch, that thou mayest come to meet Christ with good oil, and He shall bestow upon thee the divine chamber of His glory.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Thee, the unassailable wall, confirmation of salvation, O Virgin Theotokos, do we supplicate, to destroy the counsels of the enemies, to change the sorrows of thy people into joy, to protect thy city, to ensure victory for pious rulers, and to pray for the peace of the world; for thou, O Theotokos, art our hope.

Then: Lord, have mercy. *Forty times. And this Prayer of the Hours*:

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most

compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith, and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

The priest saith: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen.

LENTEN SERVICE

And if it be Great Lent, or the first day of the Apostles' Fast, or of the Nativity Fast (if it fall on a weekday), we say the Prayer of St. Ephraim the Syrian, dividing it into three parts and making three prostrations.

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. *Prostration*.

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. *Prostration*.

Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. *Prostration*.

Then twelve reverences (bows from the waist, with the sign of the Cross). With each one we say: O God, cleanse me a sinner.

And then finally the entire prayer:

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to

see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. *Prostration*.

Reader: Amen.

Then this Prayer:

O Master, God the Father Almighty, O Lord, the Only-begotten Son, Jesus Christ, and O Holy Spirit, one Godhead, one Power: Have mercy on me a sinner, and by the judgments which Thou knowest, save me, Thine unworthy servant; for blessed art Thou unto the ages of ages. Amen.

Then: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God. *Three reverences*.

PSALM 120

I have lifted up mine eyes to the mountains, from whence cometh my help. My help cometh from the Lord, Who hath made heaven and the earth. Give not Thy foot unto moving, and may He not slumber that keepeth thee. Behold, He shall not slumber nor shall He sleep, He that keepeth Israel. The Lord shall keep thee; the Lord is thy shelter at thy right hand. The sun shall not burn thee by day, nor the moon by night. The Lord shall keep thee from all evil, the Lord shall guard thy soul. The Lord shall keep thy coming in and thy going out, from henceforth and for evermore.

PSALM 133

Behold now, bless ye the Lord, all ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, in the nights lift up your hands unto the holies, and bless the Lord. The Lord bless thee out of Sion, He that made heaven and the earth.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's

sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And these troparia, Second Tone*:

Remember, O Lord, for Thou art good, Thy servants and forgive them whatsoever sins they have committed in life; for none is sinless but Thee Who art able to give repose unto them that are departed.

O Thou Who by the depth of Thy wisdom dost provide all things out of love for mankind, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.

Glory to the Father, and to the Son, and to the Holy Spirit.

Kontakion: With the saints give rest, O Christ, to the souls of Thy servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: In all generations we call thee blessed, O Virgin Theotokos, for in thee the uncontainable Christ our God was pleased to be contained. Blessed are we also, having thee as mediatress; for day and night pleadest thou for us, and the sceptres of kingdoms are strengthened by thine intercessions. Wherefore in hymns we cry unto thee: Rejoice! O thou who art full of grace, the Lord is with thee.

Lord, have mercy. *Twelve times*. *And this Prayer*:

Remember, O Lord, our fathers and brethren who fell asleep in the hope of resurrection unto life eternal, and all those who ended this life in piety and faith, and pardon them every transgression which they have willfully or unwillingly, in word or deed or thought committed, and settle them in a place of light, a place of refreshment, a place of repose, wherefrom every sickness, sorrow and sighing are banished, and wherein from eternity the light of Thy countenance shineth and gladdeneth all Thy saints. Grant unto them and unto us Thy kingdom, and participation in Thine ineffable blessings, and the enjoyment of Thine endless

and blessed life. For Thou art the life, and the resurrection, and the repose of Thy departed servants, O Christ our God, and to Thee we send up glory, with Thine unoriginate Father, and Thy Most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

Most glorious, Ever-Virgin, Mother of Christ God, present our prayer to thy Son and our God, that through thee He may save our souls.

My hope is the Father, my refuge is the Son, my protection is the Holy Spirit: O Holy Trinity, glory to Thee.

And these troparia, Sixth Tone:

Have mercy on us, O Lord, have mercy on us;* for at a loss for any defence,* this prayer do we sinners offer unto Thee as Master: have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:

Lord, have mercy on us,* for we have hoped in Thee, be not angry with us greatly,* neither remember our iniquities;* but look upon us now as Thou art compassionate,* and deliver us from our enemies;* for Thou art our God, and we, Thy people;* all are the works of Thy hands, and we call upon Thy name.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: The door of compassion open unto us,* O blessed Theotokos,* for, hoping in thee, let us not perish;* through thee may we be delivered from adversities,* for thou art the salvation of the Christian race.

Priest: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice*.

Priest: Again we pray that this sacred monastery (*or* this city), and every monastery, city, town, and every country be preserved from famine, pestilence, earthquake, flood, fire, the sword, the invasion of aliens, and civil war; that our good and man-loving God may be gracious and favourable, that He may turn away all the wrath stirred up against us, and deliver us from His righteous threatening which hangeth over us, and have mercy on us.

Chanters: Lord, have mercy. *Forty times*.

Priest: Hearken unto us, O God our Saviour, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless.

Priest: May Christ our true God, through the intercessions of His most pure Mother, of (*the patron saint of the temple*), and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Then the priest maketh a bow (or a prostration, depending on the Typicon) to the (bishop/superior and to the) brethren (sisters) (congregation), saying:

Bless, (holy master and) holy fathers (mothers) and brethren (sisters), and forgive me a sinner all wherein I have sinned this day in deed, word, and thought, and by all my senses.

And the brethren (sisterhood) (congregation) reply:

May God forgive and have mercy on thee, holy father.

And they make a bow (or a prostration), asking this forgiveness:

Bless me, holy father, and forgive all wherein I have sinned this day in deed, word, and thought, and in all my senses, and pray for me a sinner.

The priest saith: Through His grace may God forgive and have mercy on us all.

And he saith this Ectenia:

Let us pray for the Orthodox episcopate of the Church of Russia; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop *N., whose diocese it is*), and all our brethren in Christ.

Chanters: Lord, have mercy. *Quietly, slowly, repeatedly, until the petitions are ended*.

For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation; for this land, its authorities and armed forces.

For them that hate us and them that love us.

For them that are kind to us and them that serve us.

For them that have charged us unworthy ones to pray for them.

For the deliverance of the imprisoned.

For our fathers and brethren that are away.

For them that sail upon the sea.

For them that are bedridden in infirmities.

Let us pray also for the abundance of the fruits of the earth.

And for every Orthodox Christian soul.

Let us bless pious kings (rulers).

Orthodox hierarchs, and the founders of this sacred habitation.

Our parents, and all that have passed on before us, our fathers and brethren, and the Orthodox here and everywhere laid to rest.

Let us say also for ourselves.

Chanters: Lord, have mercy. *Thrice*.

Priest: For the sake of the intercessions of Thy most pure Mother, of (*the patron saint of the temple*), and of all the saints, O Lord Jesus Christ our God, have mercy on us.

Chanters: Amen.

And we venerate the holy icons and receive a blessing from the priest (superior) (bishop).

THE END OF THE MIDNIGHT OFFICE FOR WEEKDAYS

THE MIDNIGHT OFFICE FOR SATURDAYS

The Priest saith: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen. Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And the following Troparia, First Tone*:

Having risen from sleep, we fall down before Thee, O Good One, and the angelical hymn we cry aloud to Thee, O Mighty One: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

From bed and sleep hast Thou raised me up, O Lord: enlighten my mind and heart, and open my lips that I may hymn Thee, O Holy Trinity: Holy, Holy, Holy art Thou, O God; through Theotokos, have mercy on us.

Both now and ever, and unto the ages of ages. Amen.

Suddenly the Judge shall come, and the deeds of each shall be laid bare; but with fear do we cry at midnight: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

Lord, have mercy. *Twelve times. And this prayer*:

As I rise from sleep, I thank Thee, O Holy Trinity, for through Thy great

goodness and patience Thou wast not angry with me, an idler and sinner, nor hast Thou destroyed me with mine iniquities, but hast shown Thy usual love for mankind; and when I was prostrate in despair, Thou hast raised me up to keep the morning watch and glorify Thy power. And now enlighten my mind's eye, and open my mouth that I may meditate on Thy words, and understand Thy commandments, and do Thy will, and hymn Thee in heartfelt confession, and sing praises to Thine all-holy name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Another prayer:

Glory to Thee, O King, Almighty God, Who through Thy Divine and man-loving providence hast vouchsafed me, a sinner and an unworthy one, to rise from sleep and obtain entry into Thy holy house. Receive, O Lord, the voice of my supplication even as Thou dost accept that of Thy holy and noetic hosts, and deign that through my defiled lips, but from a pure heart and humble spirit, praise may be offered to Thee, so that I also, with the bright lamp of my soul, may become a companion of the wise virgins and glorify Thee, O God the Word, Who art glorified in the Father and the Spirit. Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God. *And three reverences*.

PSALM 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit

within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

Then, Prayer I, of St. Macarius the Great:

O God, cleanse me a sinner, for I have never done anything good in Thy sight; but deliver me from the evil one, and let Thy will be done in me, that I may open mine unworthy mouth without condemnation, and praise Thy holy name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Prayer II, of the same saint:

Having risen from sleep, I offer unto Thee, O Saviour, the midnight hymn, and falling down I cry unto Thee: Grant me not to fall asleep in the death of sin, but have compassion on me, O Thou Who wast voluntarily crucified, and hasten to raise me who am reclining in idleness, and save me in prayer and intercession; and after the night's sleep, shine upon me a sinless day, O Christ God, and save me.

Prayer III, of the same saint:

Having risen from sleep, I hasten to Thee, O Master, Lover of mankind, and by Thy loving kindness, I strive to do Thy work and I pray to Thee: Help me at all times, in everything, and deliver me from every worldly, evil thing and every impulse of the devil, and save me, and lead me into Thine eternal kingdom. For Thou art my Creator, and the Giver and Provider of everything good, and in Thee is all my hope, and unto Thee do I send up glory, now and ever, and unto the ages of ages. Amen.

Prayer IV, of the same St. Macarius:

O Lord, Who in Thine abundant goodness and Thy great compassion hast granted me, Thy servant, to go through the time of the night that is past without attack from any opposing evil: Do Thou Thyself, O Master, Creator of all things, vouchsafe me by Thy true light and with an enlightened heart to do Thy will, now and ever, and unto the ages of ages. Amen.

Prayer V, of St. Basil the Great:

O Lord Almighty, God of hosts and of all flesh, Who dwellest on high and lookest down on things that are lowly, Who searchest the heart and innermost being, and clearly foreknowest the secrets of men; O unoriginate and everlasting Light, with Whom is no variableness, neither shadow of turning: Do Thou, O Immortal King, receive our supplications which we, daring because of the multitude of Thy compassions, offer Thee at the present time from defiled lips; and forgive us our sins, in deed, in word, and in thought, whether committed by us knowingly or in ignorance, and cleanse us from every defilement of flesh and spirit. And grant us to pass through the night of the whole present life with watchful heart and sober thought, ever expecting the coming of the bright and appointed day of Thine Only-begotten Son, our Lord and God and Saviour, Jesus Christ, whereon the Judge of all shall come with glory to reward each according to his deeds. May we not be found fallen and idle, but watching, and upright in activity, ready to accompany Him into the joy and divine palace of His glory, where there is the ceaseless sound of those that keep festival, and the unspeakable delight of those that behold the ineffable beauty of Thy countenance. For Thou art the true Light that enlightenest and sanctifiest all, and all creation doth hymn Thee unto the ages of ages. Amen.

Prayer VI, likewise by St. Basil:

We bless Thee, O most high God and Lord of mercy, Who ever doest with us things both great and inscrutable, both glorious and awesome, of which there is no measure; Who grantest to us sleep for rest from our infirmities, and relaxation from the labours of our much-toiling flesh. We thank Thee that Thou hast not destroyed us with our iniquities, but hast exercised Thy loving-kindness to man as usual, and while we were lying in despair upon our beds, Thou hast raised us up that we might glorify Thy dominion. Wherefore, we implore Thy boundless goodness: Enlighten the eyes of our understanding and raise up our mind from

the heavy sleep of indolence; open our mouth and fill it with Thy praise, that we may be able steadily to hymn and confess Thee, Who art God glorified in all and by all, the unoriginate Father, with Thine Only-begotten Son, and Thine All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

Prayer VII, Midnight Hymn to the Most Holy Theotokos.

I sing of thy grace, O Sovereign Lady, and I pray thee to grace my mind. Teach me to step aright in the way of Christ's commandments. Strengthen me to keep awake in song, and drive away the sleep of despondency. O Bride of God, by thy prayers release me, bound with the bonds of sin. Guard me by night and by day, and deliver me from the foes that defeat me. O bearer of God the Life-giver, enliven me who am deadened by passions. O bearer of the Unwaning Light, enlighten my blinded soul. O marvellous palace of the Master, make me to be a house of the Divine Spirit. O bearer of the Healer, heal the perennial passions of my soul. Guide me to the path of repentance, for I am tossed in the storm of life. Deliver me from eternal fire, and from evil worms, and from Tartarus. Let me not be exposed to the rejoicing of demons, guilty as I am of many sins. Renew me, grown old from senseless sins, O most immaculate one. Present me untouched by all torments, and pray for me to the Master of all. Vouchsafe me to find the joys of heaven with all the saints. O most holy Virgin, hearken unto the voice of thine unprofitable servant. Grant me torrents of tears, O most pure one, to cleanse my soul from impurity. I offer the groans of my heart to thee unceasingly, strive for me, O Sovereign Lady. Accept my service of supplication and offer it to compassionate God. O thou who art above the angels, raise me above this world's confusion. O Light-bearing heavenly tabernacle, direct the grace of the Spirit in me. I raise my hands and lips in thy praise, defiled as they are by impurity, O all-immaculate one. Deliver me from soul-corrupting evils, and fervently intercede with Christ, to Whom is due honour and worship, now and ever, and unto the ages of ages. Amen.

Prayer VIII, to our Lord Jesus Christ:

O my plenteously-merciful and all-merciful God, Lord Jesus Christ, through Thy great love Thou didst come down and become incarnate so that Thou mightest save all. And again, O Saviour, save me by Thy grace, I pray Thee. For if Thou shouldst save me for my works, this would not be grace or a gift, but rather a duty; yea, Thou Who art great in compassion and ineffable in mercy. For he that

believeth in Me, Thou hast said, O my Christ, shall live and never see death. If, then, faith in Thee saveth the desperate, behold, I believe, save me, for Thou art my God and Creator. Let faith instead of works be imputed to me, O my God, for Thou wilt find no works which could justify me. But may my faith suffice instead of all works, may it answer for, may it acquit me, may it make me a partaker of Thine eternal glory. And may Satan not seize me, and boast, O Word, that he hath torn me from Thy hand and fold. But whether I desire it or not, save me, O Christ my Saviour, forestall me quickly, quickly for I perish. Thou art my God from my mother's womb. Vouchsafe me, O Lord, to love Thee now as fervently as I once loved sin itself, and also to work for Thee without idleness, diligently, as I worked before for deceptive Satan. But supremely shall I work for Thee, my Lord and God, Jesus Christ, all the days of my life, now and ever, and unto the ages of ages. Amen.

Prayer IX, to the Guardian Angel of Human Life:

O holy angel that standeth by my wretched soul and my passionate life, forsake not me a sinner, nor shrink from me because of mine intemperance. Give no place for the cunning demon to master me through the violence of my mortal body, strengthen my poor and feeble hand, and guide me in the way of salvation. Yea, O holy angel of God, guardian and protector of my wretched soul and body, forgive me all wherein I have offended thee all the days of my life; and if I have sinned during the past night, protect me during the present day, and guard me from every temptation of the enemy, that I may not anger God by any sin. And pray to the Lord for me, that He may establish me in His fear, and show me, His servant, to be worthy of His goodness. Amen.

The Final Morning Prayer, to the Most Holy Theotokos:

O my most holy lady Theotokos, through thy holy and all-powerful prayers, banish from me, thy lowly and wretched servant, despondency, forgetfulness, folly, carelessness, and all filthy, evil, and blasphemous thoughts from my wretched heart and my darkened mind. And quench the flame of my passions, for I am poor and wretched, and deliver me from many and cruel memories and deeds, and free me from all their evil effects. For blessed art thou by all generations, and glorified is thy most honourable name, unto the ages of ages. Amen.

THE NINTH KATHISMA
PSALM 64

To Thee is due praise, O God, in Sion; and unto Thee shall a vow be rendered in Jerusalem. Hearken unto my prayer, for unto Thee shall all flesh come. The words of lawless men have overpowered us, but to our ungodliness shalt Thou be merciful. Blessed is he whom Thou hast chosen and hast taken to Thyself; he shall dwell in Thy courts. We shall be filled with the good things of Thy house; holy is Thy temple, wonderful in righteousness. Hearken unto us, O God our Saviour, Thou hope of all the ends of the earth and of them that be far off at sea, Who settest fast the mountains by Thy strength, Who art girded round about with power, Who troublest the hollow of the sea; as for the roar of its waves, who shall withstand them? The heathen shall be troubled, and the dwellers of the farthest regions shall be afraid at Thy signs; Thou shalt make the outgoings of the morning and the evening to delight. Thou hast visited the earth and abundantly watered her; Thou hast multiplied the means of enriching her. The river of God is filled with waters; Thou hast prepared their food, for thus is the preparation thereof. Do Thou make her furrows drunk with water, multiply her fruits; in her showers will she be glad when she sprouteth forth. Thou shalt bless the crown of the year with Thy goodness, and Thy plains shall be filled with fatness. Enriched shall be the mountains of the wilderness, and the hills shall be girded with rejoicing. The rams of the flock have clothed themselves with fleece, and the valleys shall abound with wheat; they shall cry aloud, yea, they shall chant hymns unto Thee.

PSALM 65

Shout with jubilation unto the Lord all the earth; chant ye unto His name, give glory in praise of Him. Say unto God: How awesome are Thy works! In the multitude of Thy power shall Thine enemies be proved false unto Thee. Let all the earth worship Thee and chant unto Thee; let them chant unto Thy name, O Most High. Come and see the works of the Lord, how awesome He is in His counsels, more than the sons of men. He turneth the sea into dry land; in the river shall they pass through on foot. There shall we rejoice in Him, in Him that is ruler in His sovereignty for ever. His eyes look upon the nations, let not them that embitter Him be exalted in themselves. O bless our God, ye nations, and make the voice of His praise to be heard, Who hath established my soul in life,

and permitteth not my feet to be shaken. For Thou hast proved us, O God, and by fire hast Thou tried us even as silver is tried by fire. Thou hast brought us into the snare, Thou hast laid afflictions upon our back, Thou madest men to mount upon our heads. We went through fire and water, and Thou didst bring us out into refreshment. I will go into Thy house with a whole-burnt offering; to Thee will I pay my vows which my lips pronounced and which my mouth had spoken in mine affliction. Whole-burnt offerings full of marrow will I offer unto Thee, with incense and rams; oxen and goats will I offer unto Thee. Come and hear, and I will declare unto you, all ye that fear God, what things He hath done for my soul. Unto Him with my mouth have I cried, and I exalted Him with my tongue. If in my heart I regarded unrighteousness, let the Lord not hear me. Wherefore God hath hearkened unto me, He hath been attentive to the voice of my supplication. Blessed is God Who hath not turned away my prayer, nor His mercy away from me.

PSALM 66

God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us. That we may know upon the earth Thy way, among all the nations Thy salvation. Let the peoples give Thee praise, O God, let all the peoples praise Thee. Let the nations be glad and rejoice, for Thou shalt judge peoples with uprightness; and nations shalt Thou guide upon the earth. Let the peoples give Thee praise, O God, let all the peoples praise Thee; the earth hath yielded her fruit. Let God, our God, bless us; let God bless us, and let all the ends of the earth fear Him.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

PSALM 67

Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face. As smoke vanisheth, so let them vanish; as wax melteth before the fire, so let sinners perish at the presence of God. And let the righteous

be glad; let them rejoice in the presence of God, let them delight in gladness. Sing unto God, chant unto His name; prepare ye the way for Him that rideth upon the setting of the sun. Lord is His name, yea, rejoice before Him. Let them be troubled at His presence, Who is a father of orphans and a judge to the widows. God is in His holy place, God settleth the solitary in a house, Mightily leading forth them that were shackled, and likewise them that embitter Him, them that dwell in tombs. O God, when Thou wen test forth before Thy people, when Thou didst traverse the wilderness, The earth was shaken and the heavens dropped dew, at the presence of the God of Sinai, at the presence of the God of Israel. A rain freely given shalt Thou ordain, O God, for Thine inheritance; yea, it became weak, but Thou shalt restore it. Thy living creatures shall dwell therein; Thou hast prepared it in Thy goodness for the poor man, O God. The Lord shall give speech with great power to them that bring good tidings. He that is the King of the hosts of His beloved one shall divide the spoils for the beauty of the house. Even if ye sleep among the lots, ye shall have the wings of a dove covered with silver, and her pinions of sparkling gold. When He that is in the heavens ordaineth kings over her, they shall be made snow-white in Selmon. The mountain of God is a butter mountain, a curdled mountain, a butter mountain. Why suppose ye that there be other curdled mountains? This is the mountain wherein God is pleased to dwell, yea, for the Lord will dwell therein to the end. The chariot host of God is ten thousandfold, yea, thousands of them that abound in number; the Lord is among them at Sinai, in His holy place. Thou hast ascended on high, Thou leddest captivity captive, Thou didst receive gifts among men (yea, for they were disobedient) that Thou mightest dwell there. Blessed is the Lord God, blessed is the Lord day by day; the God of our salvation shall prosper us along the way. Our God is the God of salvation, and the pathways leading forth from death are those of the Lord’s Lord. But God shall crush the heads of His enemies, the hairy crown of them that continue in their trespasses. The Lord said: I will return from Basan, I will return in the deeps of the sea, that thy foot may be dipped in blood, yea, the tongue of thy dogs in that of thine enemies. Thy processionals have been seen, O God, the processionals of my God, of my King Who is in His sanctuary. Princes went before, and after them the chanters, in the midst of timbrel-playing maidens. In congregations bless ye God, the Lord from the well-springs of Israel. Yonder is Benjamin the younger in rapture, the princes of Judah their rulers, the princes of Zabulon, the princes of Nephthalim. Give Thou command, O God, unto Thy hosts; strengthen, O God, this which Thou hast wrought in us. Because of Thy temple in Jerusalem, kings

shall bring gifts unto Thee. Rebuke the wild beasts of the reed, that congregation of bulls among the heifers of the peoples, lest they exclude them that have been proved like silver. Scatter the nations that desire wars; ambassadors shall come out of Egypt; Ethiopia shall hasten to stretch out her hand unto God. Ye kingdoms of the earth, sing unto God; chant ye unto the Lord, unto Him mat rideth the heaven of heavens towards the dayspring. Lo, He will utter with His voice a voice of power. Give ye glory unto God; His magnificence is over Israel and His power is in the clouds. Wondrous is God in His saints; the God of Israel, He will give power and strength unto His people. Blessed is God.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

PSALM 68

Save me, O God, for the waters are come in unto my soul. I am stuck fast in the mire of the deep, and there is no sure standing. I am come into the deeps of the sea, and a tempest hath overwhelmed me. I am grown weary with crying, my throat is become hoarse; from my hoping in my God, mine eyes have failed me. They that hate me without a cause are multiplied more than the hairs of my head. Mine enemies are grown strong, they that persecute me unjustly; then did I restore that which I took not away. O God, Thou knowest my foolishness, and my transgressions are not hid from Thee. Let not them that wait on Thee be ashamed for my sake, O Lord, Thou Lord of hosts. Nor let them that seek after Thee be confounded for my sake, O God of Israel. Because for Thy sake I have borne reproach, shame hath covered my face. I am become a stranger unto my brethren, and an alien unto the sons of my mother. For the zeal of Thy house hath eaten me up, and the reproaches of them that reproach Thee are fallen on me. Yea, with fasting I covered my soul, and it was turned into a reproach for me. And I made sackcloth my clothing, and I became a proverb to them. And they prated against me, they that sit in the gates; and they made a song about me, they that drink wine. But as for me, with my prayer I cry unto Thee, O Lord; it is time for Thy good pleasure. O God, in the multitude of Thy mercy hearken unto me, in the truth of Thy salvation. Save me from the mire, that I be not stuck

therein; let me be delivered from them that hate me and from the deeps of the waters. Let not the tempest of water overwhelm me, nor let the deep swallow me up, nor let the pit shut its mouth upon me. Hearken unto me, O Lord, for Thy mercy is good; according to the multitude of Thy compassions, look upon me. Turn not Thy countenance away from Thy servant, for I am afflicted; quickly hearken unto me. Attend unto my soul and deliver it; because of mine enemies, rescue me. For Thou knowest my reproach, my shame and my humiliation. Before Thee are all that afflict me; my soul hath awaited reproach and misery. And I waited for one that would grieve with me, but there was no one; and for them that would comfort me, but I found none. And they gave me gall for my food, and for my thirst they gave me vinegar to drink. Let their table before them be for a snare, for a recompense and for a stumbling-block. Let their eyes be darkened that they may not see, and their back do Thou continually bow down. Pour out upon them Thy wrath, and let the fury of Thy wrath take hold upon them. Let their habitation be made desolate, and in their tents let there be none to dwell. For they persecuted him whom Thou hast smitten, and to the pain of my wounds have they added. Add iniquity to their iniquity, and let them not enter into Thy righteousness. Let them be blotted out of the book of the living, and with the righteous let them not be written. Poor and in sorrow am I; may Thy salvation, O God, be quick to help me. I will praise the name of my God with an ode, I will magnify Him with praise. And this shall please God more than a young calf that hath horns and hooves. Let beggars behold it and be glad; seek after God, and your soul shall live. For the Lord hath hearkened unto the poor and hath not despised them that are fettered for His sake. Let the heavens and the earth praise Him, the sea and all the creeping things therein. For God will save Sion, and the cities of Judea shall be builded; and they shall dwell therein and inherit it. And the seed of Thy servants shall possess it, and they that love Thy name shall dwell therein.

PSALM 69

O God, be attentive unto helping me; O Lord, make haste to help me. Let them be shamed and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils against me. Let them be turned back straightway in shame that say unto me: Well done! Well done! Let them be glad and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified. But as for me, I am poor and

needy; O God, come unto mine aid. My helper and my deliverer art Thou, O Lord; make no long tarrying.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The Symbol of Faith

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light: true God of true God; begotten, not made; of one essence with the Father; by Whom all things were made; Who for us men, and for our salvation, came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; And was crucified for us under Pontius Pilate, and suffered, and was buried; And arose again on the third day according to the Scriptures; And ascended into the heavens, and sitteth at the right hand of the Father; And shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. In One, Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. I look for the resurrection of the dead, And the life of the age to come. Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *Then these troparia, Second Tone*:

O Thou Who art by nature Uncreated, the Fashioner of all, do Thou open our lips that we may proclaim Thy praise while we cry: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

Imitating on earth the Hosts on high, we offer Thee, O Good One, the triumphant song: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

Both now and ever, and unto the ages of ages. Amen.

From bed and sleep hast Thou raised me up, O Lord; enlighten my mind and heart, and open my lips that I may hymn Thee, O Holy Trinity: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

Then: Lord, have mercy. *Forty times. And this Prayer of the Hours*:

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith, and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

The priest saith: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen. *Then this Prayer*:

O Master, God the Father Almighty, O Lord, the Only-gotten Son, Jesus Christ, and O Holy Spirit, one Godhead, one Power: Have mercy on me a sinner, and by the judgments which Thou knowest, save me, Thine unworthy servant; for blessed art Thou unto the ages of ages. Amen.

And this Prayer of St. Eustratius:

Most highly do I magnify Thee, O Lord, for Thou didst take notice of my lowliness and hast not delivered me into the hands of mine enemies, but relieved my soul from wants. And now, O Master, let Thy hand shelter me and let Thy mercy descend upon me, for my soul is distracted and pained at its departure from this my wretched and filthy body, lest the evil design of the adversary overtake it and make it stumble into the darkness for the unknown and known sins amassed by me in this life. Be merciful unto me, O Master, and let not my soul see the dark countenances of the evil spirits, but let it be received by Thine Angels bright and shining. Glorify Thy holy name and by Thy might set me before Thy divine judgment seat. When I am being judged, suffer not that the hand of the prince of this world should take hold of me to throw me, a sinner, into the depths of hades, but stand by me and be unto me a saviour and mediator, for these bodily torments gladden Thy servants. Have mercy, O Lord, on my soul defiled through the passions of this life and receive it cleansed by penitence and confession, for blessed art Thou unto the ages of ages. Amen.

Then: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God. *Three reverences*.

PSALM 120

I have lifted up mine eyes to the mountains, from whence cometh my help. My help cometh from the Lord, Who hath made heaven and the earth. Give not Thy foot unto moving, and may He not slumber that keepeth thee. Behold, He shall not slumber nor shall He sleep, He that keepeth Israel. The Lord shall keep thee; the Lord is thy shelter at thy right hand. The sun shall not burn thee by day, nor the moon by night. The Lord shall keep thee from all evil, the Lord shall guard thy soul. The Lord shall keep thy coming in and thy going out, from henceforth and for evermore.

PSALM 133

Behold now, bless ye the Lord, all ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, in the nights lift up your hands unto the holies, and bless the Lord. The Lord bless thee out of Sion, He

that made heaven and the earth.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And these troparia, Second Tone*:

Remember, O Lord, for Thou art good, Thy servants and forgive them whatsoever sins they have committed in life; for none is sinless but Thee Who art able to give repose unto them that are departed.

O Thou Who by the depth of Thy wisdom dost provide all things out of love for mankind, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.

Glory to the Father, and to the Son, and to the Holy Spirit.

Kontakion: With the saints give rest, O Christ, to the souls of Thy servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: In all generations we call thee blessed, O Virgin Theotokos, for in thee the uncontainable Christ our God was pleased to be contained. Blessed are we also, having thee as mediatress; for day and night pleadest thou for us, and the sceptres of kingdoms are strengthened by thine intercessions. Wherefore in hymns we cry unto thee: Rejoice! O thou who art full of grace, the Lord is with thee.

Lord, have mercy. *Twelve times. And this Prayer*:

Remember, O Lord, our fathers and brethren who fell asleep in the hope of resurrection unto life eternal, and all those who ended this life in piety and faith, and pardon them every transgression which they have willfully or unwillingly, in word or deed or thought committed, and settle them in a place of light, a place of refreshment, a place of repose, wherefrom every sickness, sorrow and sighing are banished, and wherein from eternity the light of Thy countenance shineth and gladdeneth all Thy saints. Grant unto them and unto us Thy kingdom, and participation in Thine ineffable blessings, and the enjoyment of Thine endless and blessed life. For Thou art the life, and the resurrection, and the repose of Thy departed servants, O Christ our God, and to Thee we send up glory, with Thine unoriginate Father, and Thy Most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

Most glorious, Ever-Virgin, Mother of Christ God, present our prayer to thy Son and our God, that through thee He may save our souls.

My hope is the Father, my refuge is the Son, my protection is the Holy Spirit: O Holy Trinity, glory to Thee.

And these troparia, Sixth Tone:

Have mercy on us, O Lord, have mercy on us;* for at a loss for any defence,* this prayer do we sinners offer unto Thee as Master: have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

Lord, have mercy on us;* for we have hoped in Thee, be not angry with us greatly,* neither remember our iniquities;* but look upon us now as Thou art compassionate,* and deliver us from our enemies;* for Thou art our God, and we, Thy people;* all are the works of Thy hands, and we call upon Thy name.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: The door of compassion open unto us,* O blessed Theotokos,* for, hoping in thee, let us not perish;* through thee may we be delivered from adversities,* for thou art the salvation of the Christian race.

Priest: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice*.

Priest: Again we pray that this sacred monastery (*or* this city), and every monastery, city, town, and every country may be preserved from famine, pestilence, earthquake, flood, fire, the sword, the invasion of aliens, and civil war; that our good and man-loving God may be gracious and favourable, that He may turn away all the wrath stirred up against us, and deliver us from His righteous threatening which hangeth over us, and have mercy on us.

Chanters: Lord, have mercy. *Forty times*.

Priest: Hearken unto us, O God our Saviour, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless.

Priest: May Christ our true God, through the intercessions of His most pure Mother, of (*the patron saint of the temple*), and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Then the priest maketh a bow to the (*bishop/superior and to the*) *brethren (sisters*)(*congregation*), *saying*: Bless, (holy master and) holy fathers (mothers) and brethren (sisters), and forgive me a sinner, all wherein I have sinned this day in deed, word, and thought, and in all my senses.

And the brethren (*sisterhood*) (*congregation*) *reply*:

May God forgive and have mercy on thee, holy father.

And they make a bow, asking this forgiveness:

Bless me, holy father, and forgive all wherein I have sinned this day in deed, word, and thought, and in all my senses, and pray for me a sinner.

The priest saith: Through His grace may God forgive and have mercy on us all.

And he saith this Ectenia:

Let us pray for the Orthodox episcopate of the Church of Russia; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop *N., of the diocese*), and all our brethren in Christ.

Chanters: Lord, have mercy. *Quietly, slowly, repeatedly, until the petitions are ended*.

For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation; for this land, its authorities and armed forces.

For them that hate us and them that love us.

For them that are kind to us and them that serve us.

For them that have charged us unworthy ones to pray for them.

For the deliverance of the imprisoned.

For our fathers and brethren that are away.

For them that sail upon the sea.

For them that are bedridden in infirmities.

Let us pray also for the abundance of the fruits of the earth.

And for every Orthodox Christian soul.

Let us bless pious kings (rulers).

Orthodox hierarchs, and the founders of this sacred habitation.

Our parents, and all that have passed on before us, our fathers and brethren, and the Orthodox here and everywhere laid to rest.

Let us say also for ourselves.

Chanters: Lord, have mercy. *Thrice*.

Priest: For the sake of the intercessions of Thy most pure Mother, of (*the patron saint of the temple*), and of all the saints, O Lord Jesus Christ our God, have mercy on us.

Chanters: Amen.

And we venerate the holy icons and receive a blessing from the priest (*superior*) (*bishop*).

THE END OF THE MIDNIGHT OFFICE FOR SATURDAYS

THE MIDNIGHT OFFICE FOR SUNDAYS

The Priest saith: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen. Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. Lord, have mercy. *Twelve times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God. *And three reverences*.

PSALM 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil

before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

And immediately we say the Canon to the Most Holy Trinity, of the occurring Tone (*i.e., from the Octoechos*).

And after the Canon, we chant these Hymns to the Trinity, the work of Gregory the Sinaite:

It is truly meet* to glorify Thee, God the Word,* before Whom the Cherubim quake and tremble,* and Whom the heavenly hosts doxologize;* the One Who arose on the third day from the tomb,* Christ the Life-giver, in fear let us glorify.

Let us all in divine songs befitting God,* hymn the Father, and the Son, and the Divine Spirit,* the tri-personed Dominion,* One kingdom and Sovereignty.

Thou Whom all the earthborn hymn,* and the heavenly hosts doxologize,* art faithfully worshipped by all,* O Unity in essence, in Three Persons.

O Thou Who art Lord of the Cherubim,* and from Whom the incomparable Seraphim received their beginning,* indivisible Trinity in Unity,* the very Godhead, Thee do we magnify.

The unoriginate Father and God,* the co-unoriginate Word together with the Spirit, I worship;* the inseparable only-united Essence,* the Three-fold Unity let

us honour in hymns.

Thy resplendent lightnings do Thou shine upon me,* O my God in Three Persons, the Creator of all;* and show me forth as the abode of Thine unapproachable glory,* shining and light-bearing and unchanging.

Him before Whom the Cherubim quake and tremble,* and Whom angelic hosts doxologize,* Who of the Virgin was ineffably incarnate,* Christ the Life-giver, with fear let us glorify.

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And the Hypakoe of the Tone* (*from the Octoechos*).

Lord, have mercy. *Forty times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

The priest saith: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen.

Priest, the Prayer to the Most Holy Trinity (*A composition of Mark the Monk*): **O** omnipotent and life-creating Holy Trinity, the Origin of light, Who, of Thy goodness alone, didst bring into existence out of nothing all creation, whether of this world or of the world above, providing for and sustaining them; Who, after

Thine other ineffable benefits to them that are born of earth, hast also given us repentance, on account of our bodily infirmities, even until death: Forsake not us wretched ones to die in our evil deeds, nor to be the laughing-stock of the author of evil, the envier and destroyer; for Thou seest, O Kind-hearted One, both the extent of his slander and enmity, and the degree of our passionateness, and weakness, and negligence. But we pray Thee that Thine inexhaustible goodness may be displayed upon us who, every day and every hour, anger Thee by violating the precious and life-giving commandments. And do Thou remit and pardon us also all wherein we have sinned during our past life and even down to the present hour, in deed, or word, or in thought. And vouchsafe us to finish the remainder of our life in repentance, in contrition, and in the observance of Thy holy precepts. If indeed, enticed by pleasure, we have sinned in various ways, or have been seduced by abominable desires and spent our time in useless and pernicious lusts; if, moved thereto by anger and irrational fury, we have offended one of our brethren; if, by our tongue we have bound ourselves in unavoidable, crooked, and strong snares; if, by any of our senses, or by all, voluntary or involuntary, knowingly or unknowingly, through beguile-ment or persuasion, we have foolishly stumbled; if with evil and vain thoughts we have defiled our conscience; if, in some other way, we have sinned, overcome by evil chance or habit: Forgive us and remit all, O All-compassionate One, most good and plenteous in mercy; and grant us henceforth courage and strength, that we may fulfill Thy good and pleasing and perfect will; that having, by the light of repentance, left the evil path of night and darkness, and walking honestly as in the day, we may appear cleansed, though unworthy, through Thy love for mankind, hymning and magnifying Thee unto the ages. Amen.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless.

Priest: May Christ our true God, Who rose from the dead, through the intercessions of His most pure Mother, of (*the patron saint of the temple*), and all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Then the priest maketh a bow to the (*bishop/superior and to the*) *brethren*, (*sisters*) (*congregation*) *saying*: Bless, (holy master and) holy fathers (mothers) and brethren (sisters), and forgive me a sinner, all wherein I have sinned this day

in deed, word, and thought, and in all my senses.

And the brethren (*sisters*) (*congregation*) *reply*:

May God forgive and have mercy on thee, holy father.

And they make a bow, asking this forgiveness:

Bless me, holy father, and forgive all wherein I have sinned this day in deed, word, and thought, and in all my senses, and pray for me a sinner.

The priest saith: Through His grace may God forgive and have mercy on us all.

And he saith this Ectenia:

Let us pray for the Orthodox episcopate of the Church of Russia; for i our lord the Very Most Reverend Metropolitan *N*., First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop *N., of the diocese*), and all our brethren in Christ.

Chanters: Lord, have mercy. *Quietly, slowly, repeatedly, until the petitions are ended*.

For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation; for this land, its authorities and armed forces.

For them that hate us and them that love us.

For them that are kind to us and them that serve us.

For them that have charged us unworthy ones to pray for them.

For the deliverance of the imprisoned.

For our fathers and brethren that are away.

For them that sail upon the sea.

For them that are bedridden in infirmities.

Let us pray for the abundance of the fruits of the earth.

And for every Orthodox Christian soul.

Let us bless pious kings (rulers).

Orthodox hierarchs, and the founders of this sacred habitation.

Our parents, and all that have passed on before us, our fathers and brethren, and the Orthodox here and everywhere laid to rest.

Let us say also for ourselves.

Chanters: Lord, have mercy. *Thrice*.

Priest: For the sake of the intercessions of Thy most pure Mother, of (*the patron saint of the temple*), and of all the saints, O Lord Jesus Christ our God, have mercy on us.

Chanters: Amen.

And we venerate the holy icons and receive a blessing from the priest (superior) (bishop).

THE END OF THE MIDNIGHT OFFICE FOR SUNDAYS

THE ORDER OF THE MATINS

Matins is begun as follows, except at Vigils and during the Paschal Season (Thomas Sunday through the Apodosis of Pascha):

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen.

If Matins be not said in conjunction with some other service, i.e., if it be not immediately preceded by Vespers or the Midnight Office, the reader continueth at (I). If it be Great Lent, and Matins be preceded by some other service, the reader may omit (I) and proceed to (II). If it be not Great Lent, and there be no Vigil, and Matins be preceded by Vespers or the Midnight Office, the reader may omit both (I) and (II) and proceed to (III), page 47. During the Paschal Season, Matins beginneth at (IV), page 49. Outside the Paschal Season, the Matins portion of the Vigil is begun by the reader at (V), page 49.

(I) *Reader*: Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

(II) Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. Lord, have mercy. *Twelve times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

(III) O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, Our King and God. *And three reverences. And Psalms 19 and 20.*

In monasteries these Psalms are said slowly, while the priest censeth all the brethren (sisters).

PSALM 19

The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee. Let Him send forth unto thee help from His sanctuary, and out of Sion let Him help thee. Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten. The Lord grant thee according to thy heart, and fulfill all thy purposes. We will rejoice in Thy salvation, and in the name of the Lord our God shall we be magnified. The Lord fulfill all thy requests. Now have I known that the Lord hath saved His anointed one; He will hearken unto him out of His holy heaven; in mighty deeds is the salvation of His right hand. Some trust in chariots, and some in horses, but we will call upon the name of the Lord our God. They have been fettered and have fallen, but we are risen and are set upright. O Lord, save the king, and hearken unto us in the day when we call upon Thee.

PSALM 20

O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly. The desire of his heart hast Thou granted unto him, and hast not denied him the requests of his lips. Thou wentest before him with the blessings of goodness, Thou hast set upon his head a crown of precious stone. He asked life of Thee, and Thou gavest him length of days unto ages of ages. Great is his glory in Thy salvation; glory and majesty shalt Thou lay upon him. For Thou shalt give him blessing for ever and ever, Thou shalt gladden him in joy with Thy countenance. For the king hopeth in the Lord, and through the mercy of the Most High shall he not be shaken. Let Thy hand be found on all Thine enemies; let Thy right hand find all that hate Thee. For Thou wilt make them as an oven of fire in the time of Thy presence; the Lord in His wrath will trouble them sorely and fire shall devour them. Their fruit wilt Thou destroy from the earth, and their seed from the sons of men. For they have intended evil against Thee, they have devised counsels which they shall not be able to

establish. For Thou shalt make them turn their backs; among those that are Thy remnant, Thou shalt make ready their countenance. Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And these troparia*:

Save, O Lord, Thy people, and bless Thine inheritance; grant Thou unto Orthodox Christians victory over enemies; and by the power of Thy Cross do Thou preserve Thy commonwealth.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Thou Who wast lifted up willingly on the Cross, bestow Thy mercies upon the new community named after Thee, O Christ God; gladden with Thy power the Orthodox Christians, granting them victory over enemies; may they have as Thy help the weapon of peace, the invincible trophy.

Both now and ever, and unto the ages of ages. Amen.

O awesome intercession that cannot be put to shame, O good one, disdain not our prayer; O all-hymned Theotokos, establish the commonwealth of the Orthodox, save the Orthodox Christians, and grant unto them victory from heaven, for thou didst bring forth God, O thou only blessed one.

Priest: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice*.

Priest: Again let us pray for the Orthodox episcopate of the Church of Russia; for our lord the Very Most Reverend Metropolitan *N*., First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop *N., whose diocese it is*).

Chanters: Lord, have mercy. *Thrice*.

Priest: Again we pray for all the brethren and for all Christians.

Chanters: Lord, have mercy. *Thrice*.

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen. In the name of the Lord, father (master), bless.

(IV) *Priest*: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Chanters: Amen. (*And if it be the Paschal Season they chant thrice*: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *This is chanted slowly while the priest censeth the whole temple*.)

(V) *And we begin the Six Psalms, with each one listening with silence and compunction. And the brother (sister) who readeth with reverence and fear of God, saith*:

Glory to God in the highest, and on earth peace, good will among men. *Thrice*.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. *Twice*.

PSALM 3

O Lord, why are they multiplied that afflict me? Many rise up against me. Many say unto my soul: There is no salvation for him in his God. But Thou, O Lord, art my helper, my glory, and the lifter up of my head. I cried unto the Lord with my voice, and He heard me out of His holy mountain. I laid me down and slept; I awoke, for the Lord will help me. I will not be afraid of ten thousands of people that set themselves against me round about. Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken. Salvation is of the Lord, and Thy blessing is upon Thy people.

I laid me down and slept; I awoke, for the Lord will help me.

PSALM 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath. For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me. There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins. For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me. My bruises are become noisome and corrupt in the face of my folly. I have been wretched and utterly bowed down until the end; all the day long I went with downcast face. For my loins are filled with mockings, and there is no healing in my flesh. I am afflicted and humbled exceedingly, I have roared from the groaning of my heart. O Lord, before Thee is all my desire, and my groaning is not hid from Thee. My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me. My friends and my neighbours drew nigh over against me and stood, and my nearest of kin stood afar off. And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftinesses all the day long did they meditate. But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth. And I became as a man that heareth not, and that hath in his mouth no reproofs. For in Thee have I hoped, O Lord, Thou wilt hearken unto me, O Lord my God. For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me. For I am ready for scourges, and my sorrow is continually before me. For I will declare mine iniquity, and I will take heed concerning my sin. But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied. They that render me evil for good slandered me, because I pursued goodness. Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

PSALM 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered. So in the sanctuary have I appeared before Thee to see Thy power and Thy glory, For Thy mercy is better than lives; my lips shall praise Thee. So shall I bless Thee in my life, and in Thy name will I lift up my hands. As with

marrow and fatness let my soul be filled, and with lips of rejoicing shall my mouth praise Thee. If I remembered Thee on my bed, at the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me. But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be. But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

(*And the priest cometh out of the altar, and saith the morning prayers secretly, i.e., silently, while standing with uncovered head before the holy doors*.)

PSALM 87

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication. For filled with evils is my soul, and my life unto hades hath drawn nigh. I am counted with them that go down into the pit; I am become as a man without help, free among the dead, like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand. They laid me in the lowest pit, in darkness and in the shadow of death. Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me. Thou hast removed my friends afar from me; they have made me an abomination unto themselves. I have been delivered up, and have not come forth; mine eyes are grown weak from poverty. I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee. Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto

Thee? Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction? Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten? But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee. Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me? A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress. Thy furies have passed upon me, and Thy terrors have sorely troubled me. They came round about me like water, all the day long they compassed me about together. Thou hast removed afar from me friend and neighbour, and mine acquaintances because of my misery.

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

PSALM 102

Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth

over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

In every place of His dominion, bless the Lord, O my soul.

PSALM 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord, my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

Hearken unto me, O Lord, in Thy righteousness, and enter not into judgment with Thy servant. *Twice*.

Thy good Spirit shall lead me in the land of uprightness.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Then the Great Ectenia:

Deacon (*Priest*): In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For the Orthodox episcopate of the Church of Russia; for our Lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our Lord the Most Reverend (Archbishop *or* Bishop *N., whose diocese it is*); for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For the suffering Russian Land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): That He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love, and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For this city (*or* town *or* holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For travelers by sea, land, and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): Help us, save us, have mercy on us, and keep us, O God, by

Thy grace.

Chanters: Lord, have mercy.

Deacon (*Priest*): Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Deacon (*Priest*): In the ___ Tone: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos 1: O give thanks unto the Lord, for He is good, for His mercy endureth for ever.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos 2: Surrounding me they compassed me, and by the name of the Lord I warded them off.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos 3: I shall not die, but live, and I shall tell of the works of the Lord.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos 4: The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Then we chant the troparia. If it be Sunday, we chant the Troparion of the Resurrection twice. Glory: troparion of the saint. Both now: Sunday Theotokion in the same tone. If there be two troparia from the Menaion, we chant the Troparion of the Resurrection only once; then the first troparion from the Menaion; Glory: second troparion from the Menaion; Both now: Sunday Theotokion in the same tone. If it be one of the Twelve Great Feasts, we chant the troparion twice; Glory. Both now; and again the troparion of the feast. If it be a feast of the Theotokos, no Theotokion is used.

LENTEN SERVICE

But if it be a Lenten Service, instead of God is the Lord, *we chant* Alleluia, *thrice, in the tone of the week*.

Priest: Alleluia, in the ___ Tone. *Stichos 1*: Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light upon the earth.

Chanters: Alleluia, alleluia, alleluia.

Stichos 2: Learn righteousness, ye that dwell upon the earth.

Chanters: Alleluia, alleluia, alleluia.

Stichos 3: Zeal shall lay hold upon an uninstructed people.

Chanters: Alleluia, alleluia, alleluia.

Stichos 4: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Chanters: Alleluia, alleluia, alleluia.

And after Alleluia we chant the Triadicon (*Hymn to the Trinity*) *of the Tone, each one only once*.

The Triadica, Hymns to the Trinity, First Tone:

By bodily forms of the Bodiless Hosts raised to the noetic and immaterial Mind, and receiving the radiance of the Tri-personal Divinity through the thrice-holy hymn, let us like the Cherubim cry to the one

God: Holy, Holy, Holy art Thou, O our God; (*See below far proper ending*).

Glory to the Father, and to the Son, and to the Holy Spirit.

With all the Heavenly Hosts let us like the Cherubim cry to Him that dwelleth in the highest, sending up thrice-holy praise: Holy, Holy, Holy art Thou, O our God; through the intercessions of all Thy saints have mercy on us.

Both now and ever, and unto the ages of ages. Amen.

Having risen from sleep, we fall down before Thee, O Good One, and the angelical hymn we cry aloud to Thee, O Mighty One: Holy, Holy, Holy art Thou, O God; through the Theotokos have mercy on us.

It should be known how to say the endings for all the Trinitarian hymns of the eight tones:

On Monday the first Triadicon is ended thus: Through the mediations of Thy Bodiless Ones have mercy on us.

On Tuesday: Through the intercessions of Thy Forerunner have mercy on us.

On Wednesday and Friday: Through the power of Thy Cross preserve us, O Lord.

On Thursday: Through the intercessions of Thy holy Apostles, and Saint Nicholas, have mercy on us.

As to the other two Triadic Hymns, they are said according to how their endings are written.

Hymns to the Trinity, Second Tone:

Imitating on earth the hosts on high, we offer Thee, O Good One, the triumphant song: Holy, Holy, Holy art Thou, O our God;

Glory to the Father, and to the Son, and to the Holy Spirit.

O Thou Who art by nature Uncreated, the Fashioner of all, do Thou open our lips that we may proclaim Thy praise while we cry: Holy, Holy, Holy art Thou, O our God; through the intercessions of all Thy saints have mercy on us.

Both now and ever, and unto the ages of ages. Amen.

From bed and sleep hast Thou raised me up, O Lord; enlighten my mind and heart, and open my lips that I may hymn Thee, O Holy Trinity: Holy, Holy, Holy art Thou, O God; through the Theotokos have mercy on us.

Hymns to the Trinity, Third Tone:

O consubstantial and indivisible Trinity, tri-personed and co-ever-existent Unity, to Thee as God we cry the angelical hymn: Holy, Holy, Holy art Thou, O our God;

Glory to the Father, and to the Son, and to the Holy Spirit.

The unoriginate Father, the co-unoriginate Son, the co-ever-existent Spirit, one Divinity, daring like the Cherubim to glorify, we say: Holy, Holy, Holy art Thou, O our God; through the intercessions of all Thy saints have mercy on us.

Both now and ever, and unto the ages of ages. Amen.

Suddenly the Judge shall come, and the deeds of each shall be laid bare; but with fear do we cry at midnight: Holy, Holy, Holy art Thou, O God; through the Theotokos have mercy on us.

Hymns to the Trinity, Fourth Tone:

Daring to offer the hymn of Thy noetic ministers, we mortals say: Holy, Holy, Holy art Thou, O our God;

Glory to the Father, and to the Son, and to the Holy Spirit.

Like the ranks of angels in heaven, yet standing in fear as men upon earth, we offer a victorious hymn unto Thee, O Good One: Holy, Holy, Holy art Thou, O our God; through the intercessions of all Thy saints have mercy on us.

Both now and ever, and unto the ages of ages. Amen.

To Thine unoriginate Father, and to Thee, O Christ God, and to Thy Most-

holy Spirit, daring like the Cherubim to glorify, we say: Holy, Holy, Holy art Thou, O our God; through the Theotokos have mercy on us.

Hymns to the Trinity, Fifth Tone:

It is the time of chanting, and the hour of prayer; fervently we cry to the one God: Holy, Holy, Holy art Thou, O our God;

Glory to the Father, and to the Son, and to the Holy Spirit.

Daring to represent Thy noetic warriors, O unoriginate Trinity, with unworthy lips we cry: Holy, Holy, Holy art Thou, O our God; through the intercessions of all Thy saints have mercy on us.

Both now and ever, and unto the ages of ages. Amen.

O Thou Who wast contained within the Virgin's womb and wast not separated from the bosom of the Father, accept us, O Christ God, crying with the Angels unto Thee: Holy, Holy. Holy art Thou, O our God; through the Theotokos have mercy on us.

Hymns to the Trinity, Sixth Tone:

Before Thee stand the Cherubim with fear, and the Seraphim trembling with awe, offering with resounding voice the hymn thrice-holy, with whom we sinners also cry: Holy, Holy, Holy art Thou, O our God;

Glory to the Father, and to the Son, and to the Holy Spirit.

With bodiless mouth, with resounding doxologies, the six-winged ones cry to Thee the thrice-holy hymn, O our God, and we who are upon earth with unworthy lips send up praise to Thee: Holy, Holy, Holy art Thou, O our God; through the intercessions of all Thy saints have mercy on us.

Both now and ever, and unto the ages of ages. Amen.

Let us glorify the Triune Divinity in uncommingled Unity, and chant the hymn of the angels: Holy, Holy, Holy art Thou, O our God; through the Theotokos have mercy on us.

Hymns to the Trinity, Seventh Tone:

O Thou Who in highest power art hymned by Cherubim, and in divine glory art worshipped by angels, accept also us upon the earth who with unworthy lips send up praise unto Thee: Holy, Holy, Holy art Thou, O our God;

Glory to the Father, and to the Son, and to the Holy Spirit.

Having put aside sloth from our soul as sleep, let us while praising show amendment to the Judge, and cry in fear: Holy, Holy, Holy art Thou, O our God;

through the intercessions of all Thy saints have mercy on us.

Both now and ever, and unto the ages of ages. Amen.

Offering the thrice-holy praise of the Seraphim to the Unapproachable Divinity in the oneness of the Trinity, in fear let us cry: Holy, Holy, Holy art Thou, O our God; through the Theotokos have mercy on us.

Hymns to the Trinity, Eighth Tone:

Having our hearts in heaven, we imitate the ranks of angels, and fall down in fear before the Judge, crying aloud the victorious praise: Holy, Holy, Holy art Thou, O our God;

Glory to the Father, and to the Son, and to the Holy Spirit.

Not daring to look upon Thee, the Cherubim, while flying, with jubilation cry. the divine hymn of thrice-holy sound, with whom we also chant unto Thee: Holy, Holy, Holy art Thou, O our God; through the intercessions of all Thy saints have mercy on us.

Both now and ever, and unto the ages of ages. Amen.

Downcast because of the multitude of our offences, and not daring to look unto the heavenly heights, bowing down our souls and bodies, with the angels we cry to Thee the hymn: Holy, Holy, Holy art Thou, O our God; through the Theotokos have mercy on us.

Then, the Chanters: Lord, have mercy. *Thrice*. Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the first appointed kathisma from the Psalter.

Then, if there be sessional hymns ("*sedalny*") *from the Menaion* (*i.e., if there be a vigil, polyeleos, great doxology, forefeast or afterfeast*):

Priest: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Priest: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

And the reader readeth the appointed sessional hymns from the Octoechos and/or the Menaion. Then:

Chanters: Lord, have mercy. *Thrice*. Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the second appointed kathisma.

And again, if there be sessional hymns from the Menaion, the Small Ectenia as above, with this Exclamation:

Priest: For a good God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen. *And the reader, the sessional hymns*.

If it be a simple service:

Chanters: Lord, have mercy. *Thrice*. Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen. *And the 50th Psalm (page 64)*.

But if there be a vigil or polyeleos, then we chant the Polyeleos (Psalms 134 and 135) or the following selected verses:

Chanters: Praise ye the name of the Lord; O ye servants, praise the Lord. Alleluia, alleluia, alleluia.

Blessed is the Lord out of Sion, Who dwelleth in Jerusalem. Alleluia, alleluia, alleluia.

O give thanks unto the Lord, for He is good; for His mercy endureth for ever. Alleluia, alleluia, alleluia.

O give thanks unto the God of heaven; for His mercy endureth for ever. Alleluia, alleluia, alleluia.

On the Sunday of the Prodigal Son, and on Meat-Fare and Cheese-Fare Sundays, at this point we chant Psalm 136.

If there be a feast, the megalynarion is chanted, with its selected psalm verses (see pages 103–119). On Sundays the megalynarion is chanted only once, by the clergy, and we then chant:

THE TROPARIA OF THE RESURRECTION, (i.e., "The Blameless.")

Blessed art Thou, O Lord, teach me Thy statutes.

The assembly of Angels was amazed, beholding Thee numbered among the dead; yet, O Saviour, destroying the stronghold of death, and with Thyself raising up Adam, and freeing all from hades.

Blessed art Thou, O Lord, teach me Thy statutes.

Why mingle ye myrrh with tears of pity, O ye women disciples? Thus the radiant angel within the tomb addressed the myrrh-bearing women; behold the tomb and understand, for the Saviour is risen from the tomb.

Blessed art Thou, O Lord, teach me Thy statutes.

Very early the myrrh-bearing women hastened unto Thy tomb, lamenting, but the angel stood before them and said: The time for lamentation is past, weep not, but tell of the Resurrection to the apostles.

Blessed art Thou, O Lord, teach me Thy statutes.

The myrrh-bearing women, with myrrh came to Thy tomb, O Saviour, bewailing, but the angel addressed them, saying: Why number ye the living among the dead, for as God He is risen from the tomb.

Glory to the Father, and to the Son, and to the Holy Spirit:

Let us worship the Father, and His Son, and the Holy Spirit, the Holy Trinity, one in essence, crying with the Seraphim: Holy, Holy, Holy art Thou, O Lord.

Both now and ever, and unto the ages of ages. Amen.

In bringing forth the Giver of Life, thou hast delivered Adam from sin, O Virgin, and hast brought joy to Eve instead of sorrow; and those fallen from life hath thereunto been restored, by Him Who of thee was incarnate, God and Man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

And if there be vigil or polyeleos, or doxology, again the Small Ectenia with the Exclamation by the priest: For blessed is Thy name, and glorified is Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Then the hypakoe of the tone or the sessional hymn of the feast, and we chant the Hymns of Ascents of the tone, if it be Sunday. If it be a feast of the Lord, or of the Theotokos on a Sunday, or any feast on another day of the week, we chant the first antiphon of the Hymns of Ascents of the Fourth Tone:

Chanters: From my youth* do many passions war against me;* but do Thou Thyself defend* and save me, O my Saviour.

Ye haters of Sion,* shall be shamed by the Lord;* for like grass,* by the fire shall ye be withered.

Glory to the Father, and to the Son,* and to the Holy Spirit,* both now and ever,* and unto the ages of ages. Amen.

In the Holy Spirit,* every soul is quickened,* and through cleansing is exalted* and made radiant by the Triple Unity in a hidden sacred manner.

And the reading of the Gospel, with the following sequence:

Deacon (*Priest*): Let us attend. Wisdom, let us attend. The Prokeimenon in the ___ Tone.

And he saith the Prokeimenon of the Sunday Tone, or of the feast.

THE PROKEIMENA FOR SUNDAY MATINS:

First Tone: Now will I arise, saith the Lord; I will establish them in salvation, I will be manifest therein.

Stichos: The words of the Lord are pure words.

Second Tone: Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, and a congregation of peoples shall surround Thee.

Stichos: O Lord my God, in Thee have I put my hope; save me.

Third Tone: Say among the nations that the Lord is king; for He hath established the world which shall not be shaken.

Stichos: O sing unto the Lord a new song, sing unto the Lord all the earth.

Fourth Tone: Arise, O Lord, help us, and redeem us for Thy name's sake.

Stichos: O God, with our ears have we heard, for our fathers have told us.

Fifth Tone: Arise, O Lord my God, let Thy hand be lifted high; for Thou shalt be king for ever.

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Sixth Tone: O Lord, stir up Thy might and come to save us.

Stichos: O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

Seventh Tone: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Eighth Tone: The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Stichos: Praise the Lord, O my soul. I will praise the Lord in my life.

Deacon (*Priest*): Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: For holy art Thou, O our God, and Thou restest in the saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Deacon (*Priest*): Let every breath praise the Lord.

Chanters: Let every breath praise the Lord.

Deacon (*Priest*): Praise ye God in His saints, praise Him in the firmament of His power.

Chanters: Let every breath praise the Lord.

Deacon (*Priest*): Let every breath:

Chanters: Praise the Lord.

Deacon (*Priest*): And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to *N*.

Chanters: Glory to Thee, O Lord, glory to Thee.

Deacon (*Priest*): Let us attend.

And the Gospel is read, and at the completion of the reading:

Chanters: Glory to Thee, O Lord, glory to Thee.

And if it he Sunday, we chant the following once (but during the Paschal season thrice on Sundays through the Sunday of the Blind Man, and once on weekdays):

Having beheld the Resurrection of Christ,* let us worship the holy Lord Jesus,* the only sinless One.* We worship Thy Cross, O Christ,* and Thy holy Resurrection we hymn and glorify.* For Thou art our God,* and we know none other beside Thee,* we call upon Thy name.* O come, all ye faithful,* let us worship Christ's holy Resurrection,* for behold, through the Cross joy hath come to all the world.* Ever blessing the Lord,* we hymn His Resurrection;* for, having endured crucifixion,* He hath destroyed death by death.

Then, regardless of the day of the week or the rank of the service (except Pascha Week), ***Psalm 50***:

Have mercy on me, O God, according to Thy great mercy; and according to the

multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

If it be a simple service, we immediately chant the eirmos of the first canon. If it be Great Lent, the priest saith Save, O God, Thy people… (*page 66*).

If it be a vigil or a polyeleos, and not one of the Sundays of the Triodion, we chant in the Sixth Tone:

Glory to the Father, and to the Son, and to the Holy Spirit.

(*For the Entry of the Theotokos, the Nativity of Christ, Theophany, Palm Sunday, and Transfiguration, special hymns or refrains are inserted here; otherwise*:)

Through the prayers of (*Sundays*: the Apostles) (*Feasts of the Theotokos*: the Theotokos) (*Other feasts*: the holy Hierarch *N.; or* St. *N.; or* the holy Martyr *N.; or* the Righteous *N., etc*.),* O Merciful One,* blot out the multitude of our transgressions.

Both now and ever, and unto the ages of ages. Amen.

Through the prayers of the Theotokos,* O Merciful One,* blot out the

multitude of our transgressions.

Have mercy on me, O God,* according to Thy great mercy;* and according to the multitude of Thy compassions,* blot out my transgression.

Sundays: Jesus having risen from the grave,* as He foretold,* hath given us life eternal,* and great mercy.

Or the special sticheron of the feast, if it be not Sunday.

Beginning with the Sunday of the Publican and the Pharisee, and on each Sunday thereafter through the Fifth Sunday of Great Lent, instead of the above we chant:

Eighth Tone: Glory to the Father, and to the Son, and to the Holy Spirit:

The doors of repentance do Thou open to me, O Giver of life,* for my spirit waketh at dawn toward Thy holy temple,* bearing a temple of the body all defiled.* But in Thy compassion, cleanse it* by the loving-kindness of Thy mercy.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Guide me in the paths of salvation, O Theotokos,* for I have defiled my soul with shameful sins,* and have wasted all my life in slothfulness,* but by thine intercessions* deliver me from all uncleanness.

Sixth Tone: Have mercy on me, O God,* according to Thy great mercy;* and according to the multitude of Thy compassions,* blot out my transgression.

When I think of the multitude of evil things I have done,* I, a wretched one,* I tremble at the fearful day of judgment;* but trusting in the mercy of Thy loving-kindness,* like David do I cry unto Thee:* Have mercy on me, O God,* according to Thy great mercy.

Then, if it be a vigil or polyeleos (also Monday through Friday of Lent, and Monday, Tuesday, and Wednesday of Passion Week) the priest or deacon saith:

Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly Bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the holy, glorious, and all-praised apostles; (*if there be commemorated one of the twelve apostles or evangelists, there is said*: of the holy Apostle (and Evangelist) *N*., and the other holy, glorious, and all-praised apostles); of our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas

the Wonderworker, archbishop of Myra in Lycia; of the holy Equals-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-believing and Equal-of-the-Apostles Great Prince Vladimir, and the Blessed Great Princess of Russia, Olga; of our fathers among the saints, the Wonderworkers of All Russia: Michael, Peter, Alexis, Jonah, Philip, Macarius, Demetrius, Metrophanes, Tikhon, Theodosius, Joasaph, Hermogenes, Pitirim, Innocent, and John; of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan, Agathangel of Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the priests John, John, Peter, and Philosoph, and all the new hieromartyrs and confessors of the Russian Church; of the holy, glorious, and victorious martyrs: the holy, glorious Great-martyr, Trophy-bearer and Wonderworker George; the holy Great-martyr and Healer Panteleimon; the holy Great-martyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; and the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa-Martyr Alexandra, the Martyred Crown Prince Alexis, and the Royal Martyrs Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs of Russia; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius, the Abbot of Radonezh, and Seraphim of Sarov; Job, Abbot and Wonderworker of Pochaev; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia; of our holy and God-bearing fathers: Herman of Alaska; Paisius Velichkovsky; Leo, Macarius, Ambrose, and the other Elders of Optina; the hierarchs Innocent of Moscow, Nicholas of Japan, John of Shanghai and San Francisco; and Saint(s) *N*.(*N*), (*whose temple it is and whose day it is*, whose memory we celebrate); of the holy and Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

Chanters: Lord, have mercy. *Twelve times*.

Priest: Through the mercy and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, and good, and life-creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen. *And we chant the eirmos of the first canon*.

The clergy and the people venerate the Gospel (if it be a Sunday), and/or the icon of the feast, and receive anointing with oil (which was blessed at the Litya, if it be a vigil, and a piece of the blessed bread).

If there be a vigil, polyeleos, or doxology rank service, there will be

katavasiae after each ode of the canon.

If there be a simple service, katavasiae after the 3rd, 6th, 8th, and 9th odes only, consisting of the eirmoi of the last canon read.

After the Third Ode, the Small Ectenia with the Exclamation:

Priest: For Thou art our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen. *And the sessional hymns are read, or a kontakion is read or chanted if there be two appointed*.

After the Sixth Ode, the Small Ectenia with the Exclamation:

Priest: For Thou art the King of peace, and the Saviour of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen. *And the kontakion is chanted, and the ekos is read*.

After the Eighth Ode we chant: We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages. *And the katavasia*.

Priest: The Theotokos and Mother of the Light let us magnify in song.

And we chant the Song of the Most Holy Theotokos (the "Magnificat"):

Chanters: My soul doth magnify the Lord,* and my spirit hath rejoiced in God my Saviour.

After each verse we chant the refrain: More honourable than the Cherubim* and beyond compare more glorious than the Seraphim,* who without corruption gavest birth to God the Word,* the very Theotokos, thee do we magnify.

For He hath looked upon the lowliness of His handmaiden;* for behold, from henceforth all generations shall call me blessed.

Refrain: More honourable than the Cherubim….

For the Mighty One hath done great things to me,* and holy is His name; and His mercy is on them that fear Him unto generation and generation. *Refrain*.

He hath showed strength with His arm,* He hath scattered the proud in the imagination of their heart. *Refrain*.

He hath put down the mighty from their seat,* and exalted them of low degree;* He hath filled the hungry with good things,* and the rich He hath sent empty away. *Refrain*.

He hath holpen His servant Israel* in remembrance of His mercy,* as He spake to our fathers,* to Abraham and his seed for ever. *Refrain*.

Then the Ninth Ode of the canon.

After the katavasia, if it be a simple service, we chant:

It is truly meet to bless thee, the Theotokos, ever-blessed and most blameless, and Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

But if it be a Sunday or some other vigil, or there be a polyeleos, or a doxology, immediately after the katavasia the Small Ectenia with this Exclamation:

Priest: For all the Hosts of Heaven praise Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Then, if it be Sunday, (*and on Lazarus Saturday and Great Saturday*) (*but not on Palm Sunday or Pentecost, nor on any Sunday which may coincide with Transfiguration or the Exaltation of the Cross*):

Deacon (*Priest*): Holy is the Lord our God.

Chanters: Holy is the Lord our God.

Stichos: For Holy is the Lord our God.

Chanters: Holy is the Lord our God.

Stichos: Above all peoples is our God.

Chanters: Holy is the Lord our God.

Then the Exaposteilarion from the Octoechos (*if it be Sunday or a weekday simple service*), *and the Photagogicon* (*Svetilen*) (*if there be one*) *from the Menaion; if there be a vigil, polyeleos, or doxology, we say only the Photagogicon from the Menaion if it be a weekday*.

THE EXAPOSTEILARIA FOR ALL THE WEEK

On Monday: O Thou that, as God, dost adorn the heaven with stars, and by Thine Angels dost enlighten all the earth, O Creator of all things, save them that chant unto Thee.

Theotokion: The delight of angels, the joy of all that sorrow, the mediatress of Christians art thou, O Virgin Mother of the Lord; do thou help us, and deliver us from torment eternal.

On Tuesday: John the Forerunner and Baptizer of the Saviour, the Prophet of prophets and upbringing of the wilderness, the offspring of Elizabeth, let us praise.

Theotokion: The delight of angels… *See Monday above*.

On Wednesday: The Cross is the guardian of all the world, the Cross is the beauty of the Church, the Cross is the might of kings, the Cross is the support of the faithful, the Cross is the glory of angels, and a scourge to demons.

Stavrotheotokion: Standing by the Cross, she that without seed bare Thee, lamenting cried aloud: Alas! sweetest Child, how fadest Thou away before mine eyes; how art Thou numbered among the dead?

On Thursday, Special Melody: Hearken, O Ye Women:

To all that run beneath the sun, truly ye have preached Christ's holy incarnation from the Virgin, have turned the people from error, and enlightened them, and have taught all to revere the Holy Trinity, O Apostles of the Saviour.

Likewise: The great chief shepherd and hierarch of all, Nicholas, the leader of Myra in Lycia, we praise: for he saved many men who were to the unjustly; to the king he appeared with Ablabius in a dream, annulling the unjust sentence.

Theotokion: O Mary most pure, golden censer that became the tabernacle of the uncontainable Divinity; in thee the Father was well pleased, in thee the Son dwelt, and the Holy Spirit, overshadowing thee, O Maiden, showed thee to be the Theotokos.

On Friday: The Cross is the guardian of all the world, the Cross is the beauty of the Church, the Cross is the might of kings, the Cross is the support of the faithful, the Cross is the glory of the angels, and a scourge to demons.

Stavrotheotokion: Standing by the Cross, she that without seed bare Thee, lamenting cried aloud: Alas! sweetest Child, how fadest Thou away before mine eyes? How art Thou numbered among the dead?

On Saturday: O Thou that, as God, hast power over the living and the dead, and by Thy Saints enlightenest all the earth, O Creator of all things, save them that chant unto Thee.

Theotokion: Of thee we boast, O Theotokos, and we have thee as mediation unto God; stretch forth thine invincible hand, and vanquish our enemies: send down to thy servants help from the Holy One.

LENTEN SERVICE

But if it be a Lenten Service, we chant the Photagogica of the occurring tone, thrice.

THE PHOTAGOGICA

FIRST TONE:

O Lord from Whom shineth forth light, cleanse my soul from every sin:

Monday: Through the mediations of Thy Bodiless Ones, and save me.

Tuesday: Through the intercessions of Thy Forerunner, O Lord, and save me.

Wednesday: Through the power of Thy Cross, O Lord, and save me.

Thursday: Through the intercessions, O Lord, of Thine Apostles, and Saint Nicholas, and save me.

Friday: Through the power of the Cross, O Lord, and save me.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord from Whom shineth forth light, cleanse my soul from every sin: through the intercessions of Thy Saints, O Lord, and save me.

Both now and ever, and unto the ages of ages. Amen.

O Lord from Whom shineth forth light, cleanse my soul from every sin: through the intercessions of the Theotokos, O Lord, and save me.

SECOND TONE:

Send down Thy light everlasting, O Christ God, and enlighten the secret eyes of my heart:

Monday: Through the mediations of Thy Bodiless Ones, and save me.

Tuesday: Through the intercessions of Thy Forerunner, O Lord, and save me.

Wednesday: Through the power of Thy Cross, O Lord, and save me.

Thursday: Through the intercessions, O Lord, of Thine Apostles, and Saint Nicholas, and save me.

Friday: Through the power of Thy Cross, O Lord, and save me.

Glory to the Father, and to the Son, and to the Holy Spirit:

Send down Thy light everlasting, O Christ God, and enlighten the secret eyes of my heart: through the intercessions of Thy Saints, O Lord, and save me.

Both now and ever, and unto the ages of ages. Amen.

Send down Thy light everlasting, O Christ God, and enlighten the secret eyes of my heart: through the intercessions of the Theotokos, O Lord, and save me.

THIRD TONE:

Send down Thy light, O Christ God, and enlighten my heart:

Monday: Through the mediations of Thy Bodiless Ones; and save me.

Tuesday: Through the intercessions of Thy Forerunner, O Lord, and save me.

Wednesday: Through the power of Thy Cross, O Lord, and save me.

Thursday: Through the intercessions, O Lord, of Thine Apostles and Saint Nicholas, and save me.

Friday: Through the power of Thy Cross, O Lord, and save me.

Glory to the Father, and to the Son, and to the Holy Spirit:

Send down Thy light, O Christ God, and enlighten my heart: through the intercessions of Thy Saints, O Lord, and save me.

Both now and ever, and un to the ages of ages. Amen.

Send down Thy light, O Christ God, and enlighten my heart: through the intercessions of the Theotokos, O Lord, and save me.

FOURTH TONE:

O Thou Who shinest light upon Thy world, cleanse my soul that is in darkness from every sin:

Monday: Through the mediations of Thy Bodiless Ones, and save me.

Tuesday: Through the intercessions of Thy Forerunner, O Lord, and save me.

Wednesday: Through the power of Thy Cross, O Lord, and save me.

Thursday: Through the intercessions, O Lord, of Thine Apostles and Saint Nicholas, and save me.

Friday: Through the power of Thy Cross, O Lord, and save me.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Thou Who shinest light upon Thy world, cleanse my soul that is in darkness from every sin: through the intercessions of Thy Saints, O Lord, and save me.

Both now and ever, and unto the ages of ages. Amen.

O Thou Who shinest light upon Thy world, cleanse my soul that is in darkness from every sin: through the intercessions of the Theotokos, O Lord, and save me.

FIFTH TONE:

O Lord the Light-giver, send down Thy light, and enlighten my heart:

Monday: Through the mediations of Thy Bodiless Ones, and save me.

Tuesday: Through the intercessions of Thy Forerunner, O Lord, and save me.

Wednesday: Through the power of Thy Cross, O Lord, and save me.

Thursday: Through the intercessions, O Lord, of Thine Apostles and Saint Nicholas, and save me.

Friday: Through the power of Thy Cross, O Lord, and save me.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord the Light-giver, send down Thy light, and enlighten my heart: through

the intercessions of Thy Saints, O Lord, and save me.

Both now and ever, and unto the ages of ages. Amen.

O Lord the Light-giver, send down Thy light, and enlighten my heart: through the intercessions of the Theotokos, O Lord, and save me.

SIXTH TONE:

Monday: Through the mediations of Thy Bodiless Ones, O Lord, send down upon our souls Thy light everlasting.

Tuesday: Through the intercessions of Thy Forerunner, O Lord, send down upon our souls Thy light everlasting.

Wednesday: Through the power of Thy Cross, O Lord, send down upon our souls Thy light everlasting.

Thursday: Through the intercessions of Thy holy Apostles and Saint Nicholas, O Lord, send down upon our souls Thy light everlasting.

Friday: Through the power of Thy Cross, O Lord, send down upon our souls Thy light everlasting.

Glory to the Father, and to the Son, and to the Holy Spirit:

Through the intercessions of all the Saints, O Lord, send down upon our souls Thy light everlasting.

Both now and ever, and unto the ages of ages. Amen.

Through the intercessions of the Theotokos, O Lord, send down upon our souls Thy light everlasting.

SEVENTH TONE:

Raise me up, O Lord, to sing Thy praise, and teach me to do Thy will, O Holy One:

Monday: Through the mediations of Thy Bodiless Ones, and save me.

Tuesday: Through the intercessions of Thy Forerunner, O Lord, and save me.

Wednesday: Through the power of Thy Cross, O Lord, and save me.

Thursday: Through the intercessions, O Lord, of Thine Apostles and Saint Nicholas, and save me.

Friday: Through the power of Thy Cross, O Lord, and save me.

Glory to the Father, and to the Son, and to the Holy Spirit:

Raise me up, O Lord, to sing Thy praise, and teach me to do Thy will, O Holy One: through the intercessions of Thy Saints, O Lord, and save me.

Both now and ever, and unto the ages of ages. Amen.

Raise me up, O Lord, to sing Thy praise, and teach me to do Thy will, O Holy One, through the intercessions of the Theotokos, O Lord, and save me.

EIGHTH TONE:

Thou art the Light, O Christ, illumine me with Thy radiance:

Monday: Through the mediations of Thy Bodiless Ones, and save me.

Tuesday: Through the intercessions of Thy Forerunner, O Lord, and save me.

Wednesday: Through the power of Thy Cross, O Lord, save me.

Thursday: Through the intercessions, O Lord, of Thine Apostles and Saint Nicholas, and save me.

Friday: Through the power of Thy Cross, O Lord, and save me.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou art the Light, O Christ, illumine me with Thy radiance: through the intercessions of Thy Saints, O Lord, and save me.

Both now and ever, and unto the ages of ages. Amen.

Thou art the Light, O Christ, illumine me with Thy radiance: through the intercessions of the Theotokos, O Lord, and save me.

And immediately, the Lauds (*i.e., "The Praises*"). *If it be Sunday, or a vigil on some other day, or a polyeleos, or a saint that hath a doxology*,* *we chant in the tone of the Sunday or of the stichera in the Menaion*:

Chanters: Let every breath praise the Lord.* Praise the Lord from the heavens,* praise Him in the highest.* To Thee is due praise, O God.

Praise Him, all ye His angels;* praise Him, all ye His hosts.* To Thee is due praise, O God.

First Choir (*if the Lauds psalms be chanted antiphonally*), *or Reader* (*if it be a simple service, or if the rest of the verses are to be read to where stichera are inserted*): Praise the Lord from the heavens; to Thee is due praise, O God.

Second Choir, or Reader: Praise the Lord from the heavens, praise Him in the highest; to Thee is due praise, O God.

Praise Him, all ye His angels; praise Him, all ye His hosts: to Thee is due praise, O God.

Praise Him, O sun and moon; praise Him, all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; For He spake, and they came to be; He

commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye abysses.

Fire, hail, snow, ice, blast of tempest, which perform His word,

The mountains and all the hills, fruitful trees, and all cedars,

The beasts and all the cattle, creeping things and winged birds,

Kings of the earth, and all peoples, princes and all the judges of the earth,

Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples;

To bind their kings with fetters and their nobles with manacles of iron,

If there be six stichera: To do among them the judgment that is written.* This glory shall be to all His saints. *Sticheron*.

Praise ye God in His saints,* praise Him in the firmament of His power. *Sticheron*.

If four stichera: Praise Him for His mighty acts,* praise Him according to the multitude of His greatness. *Sticheron*.

Praise Him with the sound of trumpet,* praise Him with the psaltery and harp. *Sticheron*.

Praise Him with timbrel and dance,* praise Him with strings and flute. *Sticheron*.

Praise Him with tuneful cymbals, praise Him with cymbals of jubilation.* Let

every breath praise the Lord. *Sticheron*.

If it be a simple service, at this point the priest will say To Thee glory is *due*… (*Skip to page 78*), *and the doxology will be read. Otherwise*, Glory, *sticheron* (*Doxastichon*); Both now, *Theotokion*.

On Sundays there are eight stichera appointed, and with the last two we use these stichoi:

Arise, O Lord my God, let Thy hand be lifted high;* forget not Thy paupers to the end. *Sticheron*.

I will confess Thee, O Lord, with my whole heart,* I will tell of all Thy wonders. *Sticheron*.

Glory to the Father, and to the Son, and to the Holy Spirit. *Sticheron* (*Doxastichon*). *If it be Sunday and there be no Doxastichon from the Menaion, we chant the proper Gospel sticheron. Then*:

Both now and ever, and unto the ages of ages. Amen.

And the Theotokion from the Menaion, or, if it be Sunday, the following Theotokion in the Second Tone:

Most blessed art thou, O Virgin Theotokos, for through Him Who became incarnate of thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

Priest: Glory to Thee Who hast showed us the light.

And if it be Sunday, or some other vigil, or there be a polyeleos, or if the rubrics indicate a "Great Doxology," we chant:

THE GREAT DOXOLOGY

Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, Heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ; and O Holy Spirit. O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy, Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy name for ever, yea, for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed art Thou, O Lord, teach me Thy statutes. *Thrice*.

Lord, Thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee. O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God; for in Thee is the fountain of life, in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Then we chant the Dismissal Hymn (*Troparion*) *with its proper Theotokion*.

But if it be Sunday, and not a feast of the Lord coinciding with a Sunday, we chant one of the following Troparia:

If it be the 1st, 3rd, 5th or 7th Tone, we chant:

Today is salvation come unto the world; let us sing to Him Who arose from the tomb, and is the Author of our life. For having destroyed death by death, He hath given us the victory and great mercy.

If it be the 2nd, 4th, 6th or 8th Tone, we chant:

Having risen from the tomb, and having burst the bonds of hades, Thou hast destroyed the sentence of death, O Lord, delivering all from the snares of the enemy. Manifesting Thyself to Thine Apostles, Thou didst send them forth to preach; and through them hast granted Thy peace to the world, O Thou Who alone art plenteous in mercy.

But if it be a simple service, i.e., if the Great Doxology is not chanted, then, after the reader hath read the Lauds psalms (*beginning with* Praise the Lord from the heavens…, *page 75*) *the priest saith*:

Priest: To Thee glory is due, O Lord our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen.

Priest: Glory to Thee Who hast showed us the light.

Reader: Glory to God in the highest, and on earth peace, good will among

men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, Heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ; and O Holy Spirit. O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy, Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy name for ever, yea, for ever and ever.

Lord, Thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee. O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God; for in Thee is the fountain of life, in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth for ever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Then, if it be a simple service:

Deacon (*Priest*): Let us complete our morning prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon (*Priest*): That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): Pardon and remission of our sins and offenses, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): That we may complete the remaining time of our life in peace and repentance, let us ask of our Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): A Christian ending to our life, painless, blameless, peaceful, and a good defence before the dread judgment seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon (*Priest*): Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion, and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon (*Priest*): Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord. (*Slowly, if there be no deacon*)

Priest: For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

If, however, there be a vigil, polyeleos, or doxology, the ecteniae are said in reverse order, i.e., instead of the above, the priest saith Have mercy on us, O God…, *and then* Let us complete our morning prayer… *consecutively, and there is no Aposticha*.

If it be a simple service, then, the Aposticha. If there be a Forefeast or an Afterfeast, there will be Aposticha stichera from the Menaion. If it be Great Lent, there will be Aposticha stichera from the Triodion. Otherwise, we chant the Aposticha from the Octoechos, with the following stichoi.

First Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Second Stichos: And let the brightness of the Lord our God be upon us, and the works of our hand do Thou guide aright upon us,* yea, the work of our hands do Thou guide aright.

Glory to the Father, and to the Son, and to the Holy Spirit. *The Idiomelon, if there be one*.

Both now and ever, and unto the ages of ages. Amen. *The Theotokion*.

Then, (*if it be Lent, skip to LENTEN SERVICE, page 83*) *the reader saith*:

It is good to give praise unto the Lord, and to chant unto Thy name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen. *And we chant the Dismissal Hymn/Troparion of the feast or of the saint*. Glory. Both now, *and the Theotokion. Then*:

Deacon (*Priest*): Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for the Orthodox episcopate of the Church of Russia; for our lord the Very Most Reverend Metropolitan *N*., First Hierarch of the Russian Orthodox Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop *N., whose diocese it is*); and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love, and piety.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for the blessed and ever-memorable, holy Orthodox patriarchs; for pious kings and right-believing queens; and for the founders of this holy temple (monastery), and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of the sins of the servants of God, the brethren of this holy temple (or monastery).

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice*.

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Deacon (*Priest*): Wisdom!

Chanters: Father (Master), bless.

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Chanters: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians, unto the ages of ages.

And if it be a simple service, i.e., no Great Doxology chanted, there is no dismissal of Matins, and the reader immediately beginneth the First Hour.

But if there be a vigil, polyeleos, or doxology, after the chanters say Establish, O God…, *the priest saith*:

Priest: O most holy Theotokos, save us.

Chanters: More honourable than the Cherubim and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless.

And the priest saith the Dismissal.

LENTEN SERVICE

If it be a Lenten Service, after the Aposticha the reader saith:

It is good to give praise unto the Lord, and to chant unto Thy name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night. *Twice*.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *Then*: Standing in the temple of thy glory, we seem to stand in heaven; O Theotokos, gate of heaven, open unto us the door of thy mercy.

Lord, have mercy. *Forty times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever,

and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Reader: Amen. O Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this holy habitation (*or* this city, *or* this town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us (coming) in penitence and confession, for Thou art good and the Lover of mankind.

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. *Prostration*.

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. *Prostration*.

Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen.

Then twelve reverences. With each one we say: O God, cleanse me a sinner.

And in conclusion, the entire prayer:

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. *Prostration*.

Reader: Amen. *And he beginneth the First Hour*.

THE END OF MATINS

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* There will be a Great Doxology, i.e., the Doxology will be chanted, on the following dates, with the exceptions noted: September 1, 12, 13, 21, 23; October 23; December 9, 26, 31; January 7, 14; on the Apodosis of the Meeting of the Lord (February 3-9) if it fall outside Great Lent, but not on the weekdays of Cheese-Fare Week; March 26-Apodosis of Annunciation/Synaxis of the Archangel Gabriel, if it fall on the 3rd or 4th Saturday of Great Lent; June 30; July 2, 25; August 1, 13, 16, 23, and 31. Also the Doxology is chanted on Cheese-Fare Saturday, Mid-Pentecost, the Apodosis of Pascha, the Apodosis of Ascension, on the Day of the Holy Spirit, and on the Apodosis of Pentecost.

THE FIRST HOUR

Reader: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

From Thomas Sunday through the Apodosis of Pascha, instead of the above, the reader saith thrice: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

PSALM 5

Unto my words give ear, O Lord; hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord. In the morning Thou shalt hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that wiliest iniquity art Thou. He that worketh evil shall not dwell near Thee, nor shall transgressors abide before Thine eyes. Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie. A man that is bloody and deceitful shall the Lord abhor. But as for me, in the multitude of Thy mercy shall I go into Thy house; I shall worship toward Thy holy temple in fear of Thee. O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee, For in their mouth there is no truth; their heart is vain. Their throat is an open sepulchre, with their tongues have they spoken deceitfully; judge them, O God. Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered Thee, O Lord. And let all them be glad that hope in Thee; they shall ever rejoice, and Thou shalt dwell among them. And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous. O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

PSALM 89

Lord, Thou hast been our refuge in generation and generation. Before the mountains came to be and the earth was formed and the world, even from everlasting to everlasting Thou art. Turn not man away unto lowliness; yea, Thou hast said: Turn back, ye sons of men. For a thousand years in Thine eyes,

O Lord, are but as yesterday that is past, and as a watch in the night. Things of no account shall their years be; in the morning like grass shall man pass away. In the morning shall he bloom and pass away, in the evening shall he fall and grow withered and dry. For we have fainted away in Thy wrath, and in Thine anger have we been troubled. Thou hast set our iniquities before Thee; our lifespan is in the light of Thy countenance. For all our days are faded away, and in Thy wrath are we fainted away; our years have, like a spider, spun out their tale. As for the days of our years, in their span they be threescore years and ten. And if we be in strength, mayhap fourscore years; and what is more than these is toil and travail. For mildness is come upon us, and we shall be chastened. Who knoweth the might of Thy wrath? And out of fear of Thee, who can recount Thine anger? So make Thy right hand known to me, and to them that in their heart are instructed in wisdom. Return, O Lord; how long? And be Thou entreated concerning Thy servants. We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons. And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

PSALM 100

Of mercy and judgment will I sing unto Thee, O Lord; I will chant and have understanding in a blameless path. When wilt Thou come unto me? I have walked in the innocence of my heart in the midst of my house. I have no unlawful thing before mine eyes; the workers of transgressions I have hated. A crooked heart hath not cleaved unto me; as for the wicked man who turned from me, I knew him not. Him that privily talked against his neighbour did I drive away from me. With him whose eye was proud and his heart insatiate, I did not eat. Mine eyes were upon the faithful of the land, that they might sit with me; the man that walked in the blameless path, he ministered unto me. The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before mine eyes. In the morning I slew all the sinners of the land, utterly to destroy out of the city of the Lord all them that work iniquity.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Lord, have mercy. *Thrice*. (*If Lent, go to* LENTEN SERVICE, *below*.)

Here we say the first troparion, if there be two.

Glory to the Father, and to the Son, and to the Holy Spirit.

And we say the appointed troparion (or the second, if there be two).

Both now and ever, and unto the ages of ages. Amen.

Theotokion: What shall we call thee, O thou that art full of grace? Heaven: for thou hast dawned forth the Sun of Righteousness. Paradise: for thou hast blossomed forth the Flower of Immortality. Virgin: for thou hast remained incorrupt. Pure Mother: for thou hast held in thy holy embrace the Son, the God of all. Do thou entreat Him to save our souls.

My steps do Thou direct according to Thy saying, and let no iniquity have dominion over me. Deliver me from the false accusation of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes.

Let my mouth be filled with Thy praise, O Lord, that I may hymn Thy glory and Thy majesty all the day long. *Then*: Holy God,… *page 89*.

LENTEN SERVICE

At the Lenten weekday service, if there be a kathisma appointed, after Lord, have mercy *the reader saith*: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen, *and then the kathisma. After ending the kathisma in the usual manner, he saith*: Lord, have mercy, thrice. *Then*:

Priest: In the morning, hearken unto my voice, O my King and my God.

Chanters (*in the 6th Tone*): In the morning, hearken unto my voice, O my King and my God. *Prostration*.

Stichos 1: Unto my words give ear, O Lord, hear my cry.

Chanters: In the morning, hearken unto my voice, O my King and my God. *Prostration*.

Stichos 2: For unto Thee will I pray, O Lord.

Chanters: In the morning, hearken unto my voice, O my King and my God. *Prostration*.

Priest: Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

Theotokion: What shall we call thee, O thou that art full of grace? Heaven: for thou hast dawned forth the Sun of Righteousness. Paradise: for thou hast blossomed forth the Flower of Immortality. Virgin: for thou hast remained incorrupt. Pure Mother: for thou hast held in thy holy embrace the Son, the God of all. Do thou entreat Him to save our souls.

Chanters: My steps do Thou direct according to Thy saying, and let no iniquity have dominion over me. *Twice*.

Deliver me from the false accusation of men, and I will keep Thy commandments. *Twice*.

Make Thy face to shine upon Thy servant, and teach me Thy statutes. *Twice*.

Let my mouth be filled with Thy praise, O Lord, that I may hymn Thy glory and Thy majesty all the day long. *Thrice*.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And he saith the kontakion of the feast, or of the saint of the day. If there be two kontakia, he saith the kontakion which was chanted after the 3rd Ode at Matins. Then*: Lord, have mercy, *forty times, middle of page 90*.

LENTEN SERVICE

But if it be a Lenten Service, we say one of the following:

On Monday, Tuesday, and Thursday:

The most glorious Mother of God, more holy than the holy angels, let us hymn unceasingly with our hearts and mouths, confessing her to be the Theotokos, for truly she gave birth to God incarnate for us, and prayeth unceasingly for our souls.

On Wednesday and Friday:

Hasten to our aid, ere we be enslaved to the enemies that blaspheme Thee and threaten us, O Christ our God. By Thy Cross, destroy them that war against us. Let them learn the might of the Orthodox Faith; through the intercessions of the Theotokos, O only Lover of mankind.

On Saturday:

To Thee, O Lord, the Planter of Creation, the world doth offer the God-bearing martyrs as the firstfruits of nature. By their intercessions, preserve Thy Church, Thy commonwealth, in profound peace, through the Theotokos, O Greatly-merciful One.

Lord, have mercy. *Forty times. And the Prayer of the Hours*:

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels that, guarded and guided by their array, we may attain to the unity of the faith and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen.

LENTEN SERVICE

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not *Prostration*.

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. *Prostration*.

Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. *Prostration*.

Then twelve reverences. With each one we say: O God, cleanse me a sinner.

And in conclusion, the entire prayer:

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. *Prostration*.

Reader: Amen. Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. Lord, have mercy. *Twelve times*.

Priest, in front of the holy doors:

O Christ the True Light, Who enlightenest and sanctifiest every man that cometh into the world: Let the light of Thy countenance be signed upon us, that in it we may see the Unapproachable Light, and guide our steps in the doing of Thy

commandments, through the intercessions of Thy most pure Mother, and of all Thy saints. Amen.

Chanters: To thee, the Champion Leader, we thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos; but as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee: Rejoice, thou Bride Unwedded!

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless.

And the priest saith the dismissal:

May Christ our true God, through the intercessions of His most pure Mother; of the holy, glorious, and all-praised apostles; of the holy, glorious, and victorious martyrs; of our holy and God-bearing fathers; of (*the saint(s) of the temple and the saint(s) of the day*); of the holy and Righteous Ancestors of God Joachim and Anna, and of all the saints; have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen. Lord, have mercy. *Thrice*.

THE END OF THE FIRST HOUR

THE INTER-HOUR OF THE FIRST HOUR

[*According to present-day usage, the Inter-Hours are said only on the first day of the Apostles' Fast, and on the first day of the Nativity Fast if it begin on a weekday. When the Inter-Hours are said, there is no Liturgy. According to the* Nikolsky Ustav *the Inter-Hours are not appointed during Great Lent when the kathismata and readings from* The Ladder *are appointed at the Hours*.}

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen. Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. Lord, have mercy. *Twelve times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

PSALM 45

Our God is refuge and strength, a helper in afflictions which mightily befall us. Therefore shall we not fear when the earth be shaken, nor when the mountains be removed into the heart of the seas. Their waters roared and were troubled, the

mountains were troubled by His might. The rushings of the river make glad the city of God; the Most High hath hallowed His tabernacle. God is in the midst of her, she shall not be shaken; God shall help her right early in the morning. The nations were troubled, kingdoms tottered, the Most High gave forth His voice, the earth was shaken. The Lord of hosts is with us, our helper is the God of Jacob. Come and behold the works of God, what marvels He hath wrought on the earth, making wars to cease unto the ends of the earth. He will crush the bow and will shatter the weapon, and shields will He utterly burn with fire. Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth. The Lord of hosts is with us, our helper is the God of Jacob.

PSALM 91

It is good to give praise unto the Lord, and to chant unto Thy name, O Most High, To proclaim in the morning Thy mercy, and Thy truth by night, on a psaltery of ten strings, with an ode upon the harp. For Thou hast gladdened me, O Lord, by Thy deeds, and in the works of Thy hands will I rejoice. How great are Thy works, O Lord, exceeding deep are Thy thoughts. A mindless man shall not know it, nor shall a stupid man understand it. When the sinners spring up like grass, and all that work iniquity look loftily down, It is that they may be utterly destroyed unto ages of ages; but Thou art Most High for ever, O Lord. For lo, Thine enemies, O Lord, for lo, Thine enemies shall perish; and scattered shall be all they that work iniquity. And lifted high as that of a unicorn shall be my horn, and mine old age shall be strengthened with rich oil. And mine eye hath looked down upon mine enemies, and mine ear shall hear concerning the wicked that rise up against me. The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied. They that are planted in the house of the Lord, in the courts of our God they shall blossom forth. They shall still increase in a ripe old age, and happy shall they be to proclaim that upright is the Lord our God, and there is no unrighteousness in Him.

PSALM 92

The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself. For he established the world which shall not be shaken. Thy throne is prepared of old; Thou art from everlasting. The rivers have lifted up, O Lord, the rivers have lifted up their voices. The rivers will lift up

their waves, at the voices of many waters. Wonderful are the surgings of the sea, wonderful on high is the Lord. Thy testimonies are made very sure. Holiness becometh Thy house, O Lord, unto length of days.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And these troparia, in the Sixth Tone*:

Have mercy on us, O Lord, have mercy on us; for at a loss for any defence, this prayer do we sinners offer unto Thee as Master: have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

Lord, have mercy on us, for we have hoped in Thee, be not angry with us greatly, neither remember our iniquities; but look upon us now as Thou art compassionate, and deliver us from our enemies, for Thou art our God, and we, Thy people; all are the works of Thy hands, and we call upon Thy name.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: The door of compassion open unto us, O blessed Theotokos, for, hoping in thee, let us not perish; through thee may we be delivered from adversities, for thou art the salvation of the Christian race.

Lord, have mercy. *Forty times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very

Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: Through the prayers of our holy Fathers, O Lord Jesus Christ our God, have mercy on us.

Reader: Amen.

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. *Prostration*.

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. *Prostration*.

Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. *Prostration*.

Reader Amen. *Then the Prayer of Basil the Great*:

O Eternal God, unoriginate and everlasting Light, Creator of every living thing, Fount of mercy, Abyss of goodness, unsearchable Depth of Love for mankind: Cause the light of Thy countenance to shine upon us, O Lord; shine into our hearts the noetic Sun of Righteousness, and fill our souls with Thy gladness, and ever teach us to proclaim and meditate on Thy judgments, and to confess Thee continually, O our Master and Benefactor. Guide the work of our hands according to Thy will, and cause us to do those works which are pleasing unto Thee and which Thou dost love to prosper, so that despite our unworthiness we shall be able to glorify Thy most holy name: of the Father, and of the Son, and of the Holy Spirit, one only Godhead and kingdom, to Whom is due all the glory, honour and worship. Amen.

Then we add also this, likewise:

O Thou Who dost send forth the light, and it goeth, Who makest me sun to rise on both the just and the unjust, on both the evil and the good; Who makest the dawn, and enlightenest the whole world: Enlighten our hearts, O Master of all; grant us during the present day to please Thee; guard us from every evil deed, deliver us from every arrow that flieth by day, and from every hostile power, through the intercessions of our all-immaculate Lady, the Theotokos; of Thine immaterial servitors, the heavenly hosts; and of all the saints who from the ages have been pleasing unto Thee. For Thine it is to have mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than

the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

And the final Dismissal.

THE END OF THE INTER-HOUR OF THE FIRST HOUR

SELECTED PSALMS

On feasts of the Lord, and on days of eminent saints, when the rubrics indicate a polyeleos, Psalm 134: Praise ye the name of the Lord; O ye servants, praise the Lord; *Psalm 135*: O give thanks unto the Lord, for He is good; *these are written in the beginning of the 19th Kathisma. These Psalms are to be chanted at every feast throughout all the year, with the selections from the psalm verses after the polyeleos, for all great feasts, and for all saints having a polyeleos*.

IN THE MONTH OF SEPTEMBER, ON THE 8th DAY:
On the Nativity of the Most Holy Theotokos:

Megalynarion: We magnify thee, O Most-holy Virgin, and we honour thy holy parents, and glorify thine all-glorious nativity.

Selected Psalm Verses:

Remember, O Lord, David and all his meekness. How he made an oath unto the Lord, and vowed unto the God of Jacob. Lo, we have heard of it in Ephratha, we have found it in the plains of the wood. Glorious things are spoken of thee, O city of God. God is in the midst of her, and she shall not be shaken. The Lord hath sworn unto David, and He will not annul it. Of the fruit of thy loins will I set upon thy throne. For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself. The Most High hath hallowed His tabernacle. Holiness and majesty are in His sanctuary. Holy is Thy temple, wonderful in righteousness. Holiness becometh Thy house, O Lord, unto length of days. I shall commemorate thy name in every generation and generation. Blessed is the Lord for ever, and unto the ages of ages.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

(*Twice by the chanters, and the third time by the priest before he chanteth the megalyarion the final time*.)

IN THE SAME MONTH, ON THE 14th DAY
On the Exaltation of the Venerable Cross.

Megalynarion: We magnify Thee, O Christ the Giver of life, and we honour Thy holy Cross, whereby Thou hast saved us from bondage to the enemy.

Selected Psalm Verses:

Judge them, O Lord, that do me injustice; war against them that war against me. Take hold of weapon and shield, and arise unto my help. The light of Thy countenance, O Lord, hath been signed upon us. As with a shield of Thy good pleasure hast Thou crowned us. Thou hast given a sign unto them that fear Thee, that they may flee from before the face of the bow. That we may know upon the earth Thy way, among all the nations Thy salvation. All the ends of the earth have seen the salvation of our God. Let us worship at the place where His feet have stood. Then shall all the trees of the forest rejoice. But God is our king before the ages, He hath wrought salvation in the midst of the earth. Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy. Let God, our God, bless us; let God bless us. Save Thy people, and bless Thine inheritance. And shepherd them and bear them up unto eternity.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

IN THE MONTH OF NOVEMBER, ON THE 21st DAY
On the Entry of the Theotokos:

Megalynarion: We magnify thee, O most holy Virgin, God-chosen maiden, and we honour thine Entry into the Temple of the Lord.

Selected Psalm Verses:

Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain. In the well-rooted joy of all the earth. Glorious things are spoken of thee, O city of God, the city of the great King. Even as we have heard, so too we have seen. In the city of the Lord of hosts, in the city of our God. God hath laid her foundations unto eternity. The Most High hath hallowed His tabernacle. Holiness and majesty are in His sanctuary. Holy is Thy temple, wonderful in righteousness. This is the gate of the Lord, the righteous shall enter in thereat;. At Thy right hand stood the queen, arrayed in a vesture of in-woven gold,

adorned in varied colours. The rich among the people shall entreat Thy countenance. They the daughters of kings in Thine honour. All the glory of the daughter of the King is within. With gold-fringed garments is she arrayed, adorned in varied colours. The virgins that follow after her shall be brought unto the King. Those near her shall be brought unto Thee. They shall be brought with gladness and rejoicing, they shall be brought into the temple of the King. Hearken, O daughter, and see, and incline thine ear; and forget thine own people and thy father's house. And the King shall greatly desire thy beauty. I shall commemorate thy name in every generation and generation. We have thought, O God, of Thy mercy in the midst of Thy people. Therefore shall peoples give praise unto thee for ever, and unto the ages of ages.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

IN THE MONTH OF DECEMBER, ON THE 25th DAY, On the Nativity according to the flesh of our Lord God, Jesus Christ

Megalynarion: We magnify Thee, O Christ the Giver of life, Who for our sake now art born in the flesh of the Unwedded and Most-pure Virgin Mary.

Selected Psalm Verses

Shout with jubilation unto the Lord, all the earth; chant ye unto His name, give glory in praise of Him. Tell forth all His wonders. Say unto God: How awesome are Thy works! Let the heavens be glad and let the earth rejoice. Sing unto God, chant unto His name. Confession and majesty are His work. He hath sent redemption unto His people. Holy and terrible is His name. Out of Sion is the magnificence of His comeliness. Our God is in heaven and on earth; all things soever He hath willed, He hath done. Of Thy mercies, O Lord, will I sing for ever. He shall call upon me and shall say: My Father art Thou. And as for Me, I will make Him My firstborn. Higher than the kings of the earth. And all the kings of the earth shall worship Him. What God is as great as our God? Thou art God Who workest wonders. With the arm of Thy power hast Thou scattered Thine enemies. From the womb before the morning star have I begotten Thee. The Lord hath sworn and will not repent: Thou art a priest for ever, after the

order of Melchisedek. The Lord said unto Me: Thou art My Son, this day have I begotten Thee. Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. In the heading of the book it is written concerning Me. Thy throne, O God, is for ever and ever. A sceptre of uprightness is the sceptre of Thy kingdom. Wherefore God, Thy God, hath anointed Thee with the oil of gladness. For Thou shalt have an inheritance among all the nations. Blessed is the Lord for ever. So be it. So be it.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

IN THE MONTH OF JANUARY, ON THE 6th DAY, On the Holy Theophany of our Lord and God, Jesus Christ.

Megalynarion: We magnify Thee, O Christ the Giver of life, Who for our sake now art baptized in the flesh by John in the waters of the Jordan.

Selected Psalm Verses:

God be gracious unto us and bless us. Cause Thy face to shine upon us and have mercy on us. Come unto Him, and be enlightened, and your faces shall not be ashamed. The rushings of the river make glad the city of God. The voice of the Lord is upon the waters. The Lord is upon the many waters. The rivers have lifted up, O Lord, the rivers have lifted up their voices, as the voices of many waters. Therefore will I remember Thee from the land of Jordan and Hermoniem. For in Thee is the fountain of life, in Thy light shall we see light. The sea beheld and fled, Jordan turned back. Thou didst establish the sea by Thy might. Thou didst break the heads of the dragons in the water. Thou hast cloven fountains and torrents. The waters saw Thee, O God, the waters saw Thee, and were afraid. In the sea are Thy byways, and Thy paths in many waters. How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluuia, alleluia. Glory to Thee, O God. *Thrice*.

IN THE MONTH OF FEBRUARY, ON THE 2nd DAY,

On the Meeting of our Lord Jesus Christ:

Megalynarion: We magnify Thee, O Christ the Giver of life, and we honour Thy most-pure Mother, by whom Thou now art brought in accordance with the Law into the Temple of the Lord.

Selected Psalm Verses:

My heart hath poured forth a good word, I speak of my works to the King. My tongue is the pen of a swiftly-writing scribe. Comely art Thou in beauty more than the sons of men. Gird Thy sword upon Thy thigh, O Mighty One; And bend Thy bow, and proceed prosperously, and be King, Because of truth and meekness and righteousness. Thou hast loved righteousness and hated iniquity. Hearken, O daughter, and see, and incline thine ear; and forget thine own people and thy father's house. And the King shall greatly desire thy beauty. For He Himself is thy Lord, and thou shalt worship Him. The rich among the people shall entreat thy countenance. The Lord is in His holy temple; the Lord, in heaven is His throne. Thy processionals have been seen, O God, the processionals of my God, of my King Who is in His sanctuary. Holy is Thy temple, wonderful in righteousness. Holiness becometh Thy house, O Lord, unto length of days. I shall commemorate thy name in every generation and generation; for it is good before Thy saints.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleliua, alleliua, alleliua. Glory to Thee, O God. *Thrice*.

IN THE MONTH OF MARCH, ON THE 25th DAY, The Annunciation of the Most Holy Theotokos.

Megalynarion: With the Archangel's voice we cry to thee, O most-pure one: Rejoice, thou who art full of grace, the Lord is with thee.

Selected Psalm Verses:

O God, give Thy judgment to the king, and Thy righteousness to the son of the king. That He may judge Thy people with righteousness, and Thy poor with judgment. He shall judge the beggars among the people, and shall save the sons of the poor. Proclaim from day to day the good tidings of the salvation of our

God. The Lord shall give speech with great power to them that bring good tidings. The Lord hath sworn in truth unto David, and He will not annul it: Of the fruit of thy loins will I set upon thy throne. He shall come down like rain upon a fleece, and like rain-drops that fall upon the earth. And He bowed the heavens and came down, and thick darkness was under His feet. For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself. The Most High hath hallowed His tabernacle. God is in the midst of her, and she shall not be shaken. He shall spare the poor man and the pauper, and the souls of the poor shall He save. All the nations shall serve Him, all the day long shall they bless Him. He shall be a support in the earth on the summits of the mountains. His name shall be blessed unto the ages. And in Him shall be blessed all the tribes of the earth. Blessed is the Lord, the God of Israel, Who alone doeth wonders. And blessed is the name of His glory for ever, and unto the ages of ages. And all the earth shall be filled with His glory. So be it. So be it.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

ON PALM SUNDAY

Megalynarion: We magnify Thee, O Christ the Giver of life, Hosanna in the highest, and we cry aloud to Thee: Blessed is he that cometh in the name of the Lord.

Selected Psalm Verses:

O Lord, our Lord, how wonderful is Thy name in all the earth. For Thy magnificence is lifted high above the heavens. Out of the mouths of babes and sucklings hast Thou perfected praise. Because of Thine enemies, to destroy the enemy and avenger. Thou hast rebuked the heathen, and the ungodly man hath perished. The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes. The Lord is great in Sion, and He is high above all peoples. There did He break the power of their bows. Sion heard and was glad and the daughters of Judea rejoiced. To declare in Sion the name of the Lord, and His praise in Jerusalem. For God will save Sion, and the cities of Judea shall be builded. To Thee is due praise, O God, in Sion, And unto Thee shall a vow be rendered in Jerusalem. Blessed is He that

cometh in the name of the Lord, God is the Lord and hath appeared unto us. Ordain a feast with thick boughs, even unto the horns of the altar. In the courts of the house of the Lord, in Thy midst, O Jerusalem. The Lord shall be king unto eternity, thy God, O Sion, unto generation and generation. His praise abideth for ever, and unto the ages of ages.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

ON NEW SUNDAY, i.e., THOMAS SUNDAY

Megalynarion: We magnify Thee, O Christ the Giver of life, Who for our sake hast descended into hades, and with Thyself hast resurrected all.

Selected Psalm Verses:

The Lord is King, He is clothed with majesty. The Lord is clothed with strength, and He hath girt Himself. For He established the world which shall not be shaken. Who shall tell of the mighty acts of the Lord? Who shall make all His praises to be heard? Let them give thanks unto the Lord for His mercies, and for His wondrous works for the sons of men. And He brought them out of darkness and the shadow of death. For He shattered the gates of brass, and brake the bars of iron. And He delivered them from their corruption, and their bonds He brake asunder. For the Lord hath hearkened unto the poor, And hath not despised them that are fettered for His sake. The Lord awoke as one that sleepeth, and He smote His enemies. The eyes of the Lord are upon them that hope in His mercy; to hear the groaning of them that be in fetters, to loose the sons of the slain. Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face. This is the day which the Lord hath made; let us rejoice and be glad therein. Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end. O Lord my God, I will confess Thee for ever.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

ON THE ASCENSION OF OUR LORD JESUS CHRIST

Megalynarion: We magnify Thee, O Christ the Giver of life, and we honour Thy divine Ascension with Thy most pure Flesh into heaven.

Selected Psalm Verses:

Clap your hands, all ye nations; shout unto God with a voice of rejoicing. For the Lord Most High is terrible, a great king over all the earth. He hath subdued peoples under us, and nations under our feet. God is gone up in jubilation, the Lord with the voice of the trumpet. And He mounted upon Cherubim and flew; He flew upon the wings of the winds. Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of Glory shall enter in. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. The Lord said unto my Lord: Sit Thou at My right hand, until I make Thine enemies the footstool of Thy feet. Worship Him, all ye His angels. God sitteth upon His holy throne. And He Himself will judge the world in righteousness. Thy throne, O God, is for ever and ever. For Thy magnificence is lifted high above the heavens. Be Thou exalted above the heavens, O God, and Thy glory above all the earth. Who is like unto the Lord our God, Who dwelleth on high? Be Thou exalted, O Lord, in Thy strength; We will sing and chant of Thy mighty acts. O chant ye unto our God, chant ye; chant unto our King, chant ye.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

ON THE SUNDAY OF PENTECOST

Megalynarion: We magnify Thee, O Christ the Giver of life, and we honour Thine All-Holy Spirit, Whom Thou didst send from the Father to Thy divine disciples.

Selected Psalm Verses:

The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. And all the might of them by the Spirit of His mouth. The Lord looked down from heaven, He beheld all the sons of men. Fire shall go before Him, and round about Him shall there be a mighty tempest. Coals were kindled therefrom, and He bowed the heavens and came down. From the far-shining

radiance that was before Him there passed by clouds. All the ends of the earth shall remember and shall turn unto the Lord, And all the kindreds of the nations shall worship before Him. The testimony of the Lord is trustworthy, bringing wisdom to infants. The earth was shaken and the heavens dropped dew, at the presence of the God of Sinai. A rain freely given shalt Thou ordain, O God, for Thine inheritance. Thou shalt make them princes over all the earth. Their sound hath gone forth into all the earth, and their words unto the ends of the world. Thou wilt send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth. Thy good Spirit shall lead me in the land of uprightness. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. The Lord shall give speech with great power to them that bring good tidings. The Lord will give strength unto His people, the Lord will bless His people with peace.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

IN THE MONTH OF JUNE, ON THE 24th DAY, On the Nativity of the Forerunner.

Megalynarion: We magnify thee, O John, Forerunner of the Saviour, and we honour that which came of barrenness, thy most glorious nativity.

Selected Psalm Verses:

Blessed be the Lord God of Israel, for He hath visited and wrought redemption for His people. And hath raised up a horn of salvation for us in the house of His servant David. The Lord hath sworn in truth unto David, and He will not annul it: There will I make to spring forth a horn for David, I have prepared a lamp for My Christ. His seed shall be mighty upon the earth. The generation of the upright shall be blessed. That we might serve Him in holiness and righteousness before Him, all the days of our life. And Thou, O child, shalt be called the prophet of the Most High. For thou shalt go before the face of the Lord, to prepare His ways: to give knowledge of salvation unto His people, by the remission of their sins, through the bowels of mercy of our God, to guide our

feet into the way of peace.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

IN THE MONTH OF AUGUST, ON THE 6th DAY, On the Transfiguration of our Lord God and Saviour, Jesus Christ.

Megalynarion: We magnify Thee, O Christ the Giver of life, and we honour the most glorious Transfiguration of Thy most pure Flesh.

Selected Psalm Verses:

Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain. The Lord lifteth up the meek, He exalted the humble. Who shall ascend into the mountain of the Lord? Or who shall stand in His holy place? O Lord, who shall abide in Thy tabernacle? Or who shall dwell in Thy holy mountain? O send out Thy light and Thy truth. Thou shinest wondrously from the everlasting mountains. The world and the fullness thereof hast Thou founded. Tabor and Hermon shall rejoice in Thy name. O Lord, in the light of Thy face shall they walk; And in Thy name shall they rejoice all the day long. And let the brightness of the Lord our God be upon us, from henceforth and for evermore.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

IN THE MONTH OF AUGUST, ON THE 15th DAY, On the Dormition of the Most Holy Theotokos.

Megalynarion: We magnify Thee, O most-blameless Mother of Christ our God, and we glorify thine all-glorious Dormition.

Selected Psalm Verses:

Shout with jubilation unto the Lord, all the earth. Chant ye unto His name. Shout

with jubilation before the Lord our King. Give thanks unto Him; praise His name. In the city of the Lord of hosts, in the city of our God. His place hath been made in peace, and His dwelling in Sion. Glorious things are spoken of Thee, O city of God. God hath laid her foundations unto eternity. The Most High hath hallowed His tabernacle. Holiness and majesty are in His sanctuary. I will sing and chant in my glory. I will take the cup of salvation, and I will call upon the name of the Lord. In peace in the same place I shall lay me down and sleep. Return, O my soul, unto thy rest, for the Lord hath dealt bountifully with thee. The Lord is righteous; He hath cut asunder the necks of sinners. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness. Holiness becometh Thy house, O Lord, unto length of days. I shall commemorate thy name in every generation and generation.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

IN THE MONTH OF AUGUST, ON THE 29TH DAY, On the Beheading of John the Forerunner:

Meglynarion: We magnify thee, O John, Baptizer of the Saviour, and we all honour the severing of thy precious head.

Selected Psalm Verses:

Blessed is the man that feareth the Lord. In His commandments shall he greatly delight. Glory and riches shall be in his house, And his righteousness abideth unto ages of ages. In everlasting remembrance shall the righteous be. The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied. The righteous man shall be glad in the Lord, and shall hope in Him. Lo, my lips I shall not restrain, O Lord: Thou hast known my righteousness, and my truth. And my tongue shall treat of Thy righteousness, and of Thy praise all the day long. A light hath dawned forth for the righteous man, and gladness for the upright of heart. The generation of the upright shall be blessed. With glory and honour hast Thou crowned Him. For Thou shalt bless the righteous, O Lord; As with a shield of Thy good pleasure hast Thou crowned us. Whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death. To guide our feet in the way of

peace.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

IN THE MONTH OF JUNE, ON THE 29th DAY, The Holy Apostles Peter and Paul.

Megalynarion: We magnify you, O Apostles of Christ Peter and Paul; by your teaching the whole world hath been enlightened, and all the ends of it brought to Christ.

Common Megalynarion for apostles: We magnify thee, O Apostle of Christ *N*., and we honour thy pains and labours, whereby thou hast laboured in proclaiming the Gospel of Christ.

Selected Psalm Verses:

The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. The heavens shall confess Thy wonders, O Lord. In the stead of thy fathers, sons are born to thee. Thou shalt make them princes over all the earth. The God of gods, the Lord, hath spoken, and He hath called the earth. From the rising of the sun unto the going down of the same, the name of the Lord is to be praised. His lightnings have shone forth throughout the world. And the heavens declared His righteousness, And all the peoples saw His glory. The princes of Judah their rulers. God is king over the nations. God is glorified in the council of the saints. He is great and terrible towards all that are round about Him. Say among the nations that the Lord is king, Declare among the heathen His glory, among all peoples His wonders. Their sound hath gone forth into all the earth, and their words unto the ends of the world. He hath subdued peoples under us, and nations under our feet. Great is our Lord, and great is His strength. He will give power and strength unto His people. Blessed is God.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

THE COMMON FOR THE COMMEMORATION OF HOLY

MARTYRS

Megalynarion: We magnify thee, O holy passion-bearer *N*. and we honour thy precious sufferings which thou didst endure for Christ.

Selected Psalm Verses:

Our God is refuge and strength; A helper in afflictions which mightily befall us. Therefore shall we not fear when the earth be shaken. O God, who shall be likened unto Thee? Be Thou not silent, neither be still, O God. For behold, Thine enemies have made a noise, and they that hate Thee have lifted up their heads. Against Thy people have they taken wicked counsel, and have conspired against Thy saints. They have made the dead bodies of Thy servants to be food for the birds of heaven, the flesh of Thy saints for the beasts of the earth. They have poured out their blood like water. For Thy sake we are slain all the day long. We are counted as sheep for the slaughter. Thou hast made us a byword among the nations; And I became a man scourged all the day long. By fire hast Thou tried us even as silver is tried by fire. We went through fire and water, and Thou didst bring us out into refreshment. Be glad in the Lord, and rejoice, ye righteous. For the Lord is in the generation of the righteous, and their inheritance shall be for ever. The righteous cried, and the Lord heard them. A light hath dawned forth for the righteous man, and gladness for the upright of heart. In everlasting remembrance shall the righteous be. In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them. Wondrous is God in His saints. The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied. The righteous man shall be glad in the Lord, and shall hope in Him. And all the upright in heart shall be praised.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

THE COMMON FOR HIERARCH SAINTS

Megalynarion: We magnify thee, O holy hierarch, father *N*., and we honour thy holy memory, for thou dost pray for us to Christ our God.

Selected Psalm Verses:

Hear this, all ye, nations; give ear, all ye that inhabit the world. My mouth shall speak wisdom, and the meditation of my heart shall be of understanding. Come ye children, hearken unto me; I will teach you the fear of the Lord. I have proclaimed the good tidings of Thy righteousness in the great congregation. Thy truth and Thy salvation have J declared. I will declare Thy name unto my brethren, in the midst of the church will I hymn Thee. That I may hear the voice of Thy praise, and tell of all Thy wondrous works. O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth. I have hated the congregation of evil-doers, and with the ungodly will I not sit. For I have kept the ways of the Lord, and I have not acted impiously toward my God. The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment. His righteousness abideth unto ages of ages. Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice. Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

THE COMMON FOR THE COMMEMORATION OF MONK SAINTS

Megalynarion: We glorify thee, O holy father *N*., and we honour thy holy memory, instructor of monks, and converser with angels.

Selected Psalm Verses:

With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication. He set my feet upon a rock, and He ordered my steps aright. Lo, I have fled afar off and dwelt in the wilderness. I have watched, and am like a sparrow that sitteth alone upon the house-top. My knees are grown weak through fasting; And my flesh is changed for want of oil. With tears will I water my couch. For many dogs have encircled me, the congregation of evildoers hath surrounded me. They have bent their bow, a bitter thing; That they may shoot in secret at the blameless man. I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken. All the nations compassed me round about, and by the name of the Lord I warded them off. Blessed is God, Who hath not given us to be a prey to their teeth. Let all Thy works, O Lord,

give praise to Thee: And let Thy righteous ones bless Thee. Know also that the Lord hath made wondrous His holy one. He hath laboured for ever, and shall live to the end. The Lord preserveth the souls of His saints. The saints shall boast in glory, and they shall rejoice upon their beds. Precious in the sight of the Lord is the death of His saints. Chant unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness, and among all His peoples His wonders.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

THE COMMON FOR THE BODILESS HOSTS

Megalynarion: We magnify you, Archangels and Angels, and all the Hosts, Cherubim and Seraphim, who glorify the Lord.

Another: We magnify you, O Archangels, Angels, Principalities, Powers, Thrones, Dominions, Hosts, and Cherubim and dread Seraphim, who glorify the Lord.

Selected Psalm Verses:

will confess Thee, O Lord, with my whole heart; and before angels will

I chant unto Thee. Who maketh His angels spirits, and His ministers a flame of fire. Bless the Lord, all ye His angels. Bless the Lord, all ye His hosts. Worship Him, all ye His angels. Thou that sittest on the cherubim, manifest Thyself. The angel of the Lord will encamp round about them that fear Him. By the Word of the Lord were the heavens established, and all the might of them by the Spirit of His mouth. And He mounted upon cherubim and flew. With glory and honour hast Thou crowned him. Praise the Lord from the heavens, praise Him in the highest. Praise Him, all ye His angels; praise Him, all ye His hosts. Let every breath praise the Lord.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

THE END OF THE SELECTED PSALMS

THE THIRD HOUR

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen. Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

From Thomas Sunday through the Apodosis of Pascha, after the reader saith Amen *(above) he immediately saith thrice*:

Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Then continuing with*:

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. Lord, have mercy. *Twelve times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come let us worship and fall down before Christ Himself, our King and God.

PSALM 16

Hearken, O Lord, unto my righteousness, attend unto my supplication. Give ear

unto my prayer, which cometh not from deceitful lips. From before Thy face let my judgment come forth, let mine eyes behold uprightness. Thou hast proved my heart, Thou hast visited it in the night, Thou hast tried me by fire, and unrighteousness was not found in me. That my mouth might not speak of the works of men, for the sake of the words of Thy lips have I kept the ways that are hard. Set my footsteps in Thy paths, that my steps may not be shaken. I have cried for Thou hast hearkened unto me, O God. Incline Thine ear unto me, and hearken unto my words. Let Thy mercies be made wonderful, O Thou that savest them that hope in Thee. From them that have resisted Thy right hand, keep me, O Lord, as the apple of Thine eye. In the shelter of Thy wings wilt Thou shelter me, from the face of the ungodly which have oppressed me. Mine enemies have surrounded my soul, they have enclosed themselves with their own fat, their mouth hath spoken pride. They that cast me out have now encircled me, they have set their eyes to look askance on the earth. They have taken me as might a lion ready for his prey, and as might a lion's whelp that dwelleth in hiding. Arise, O Lord, overtake them and trip their heels; deliver my soul from ungodly men, Thy sword from the enemies of Thy hand. O Lord, from Thy few do Thou separate them from the earth in their life; yea, with Thy hidden treasures hath their belly been filled. They have satisfied themselves with swine and have left the remnants to their babes. But as for me, in righteousness shall I appear before Thy face; I shall be filled when Thy glory is made manifest to me.

PSALM 24

Unto Thee, O Lord, have I lifted up my soul. O my God, in Thee have I trusted; let me never be put to shame, nor let mine enemies laugh me to scorn. Yea, let none that wait on Thee be put to shame; let them be ashamed which are lawless without a cause. Make Thy ways, O Lord, known unto me and teach me Thy paths. Lead me in Thy truth and teach me, for Thou art God my Saviour; for on Thee have I waited all the day long. Remember Thy compassions, O Lord, and Thy mercies, for they are from everlasting. The sins of my youth and mine ignorances remember not; according to Thy mercy remember Thou me, for the sake of Thy goodness, O Lord. Good and upright is the Lord; therefore will He set a law for them that sin in the way. He will guide the meek in judgment, He will teach the meek His ways. All the ways of the Lord are mercy and truth, unto them that seek after His covenant and His testimonies. For the sake of Thy name, O Lord, be gracious unto my sin; for it is great. Who is the man that feareth the

Lord? He will set him a law in the way which He hath chosen. His soul shall dwell among good things, and his seed shall inherit the earth. The Lord is the strength of them that fear Him, and His covenant shall be manifested unto them. Mine eyes are ever toward the Lord, for He it is that will draw my feet out of the snare. Look upon me, and have mercy on me; for I am one only-begotten and poor. The afflictions of my heart are multiplied; bring me out from my necessities. Behold my lowliness and my toil, and forgive all my sins. Look upon mine enemies, for they are multiplied, and with an unjust hatred have they hated me. Keep my soul and rescue me; let me not be put to shame, for I have hoped in Thee. The innocent and the upright have cleaved unto me, for I have waited on Thee, O Lord. Redeem Israel, O God, out of all his afflictions.

PSALM 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and the secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer

bullocks upon Thine altar.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Lord, have mercy. *Thrice*. (*If Lent, skip to* LENTEN SERVICE *below*.)

Here we say the first troparion, if there be two.

Glory to the Father, and to the Son, and to the Holy Spirit.

And we say the appointed troparion (or the second, if there be two).

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O Theotokos, thou art the true vine that hath blossomed forth for us the Fruit of life. Thee do we suplicate; Intercede, O Lady, together with the holy apostles, that our souls find mercy.

Blessed is the Lord God, blessed is the Lord day by day; the God of our salvation shall prosper us along the way; our God is the God of salvation. *Then*: Holy God,… *middle of page 117*.

LENTEN SERVICE

At the Lenten weekday service, after Lord, have mercy:

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. *And the appointed kathisma. After ending the kathisma in the usual manner, the reader saith*: Lord, have mercy, thrice.

Priest: O Lord, who didst send down Thy Most-holy Spirit at the third hour upon Thine apostles: Take Him not from us, O Good One, but renew Him in us who pray unto Thee.

Chanters (*in the 6th Tone*): O Lord, Who didst send down Thy Most-holy Spirit* at the third hour upon Thine apostles:* Take Him not from us, O Good One,* but renew Him in us who pray unto Thee. *Prostration*.

Stichos 1: Create in me a clean heart, O God, and renew a right spirit within me.

Chanters: O Lord, Who didst send down Thy Most-holy Spirit* at the third hour upon Thine apostles:* Take Him not from us, O Good One,* but renew Him in us who pray unto Thee. *Prostration*.

Stichos 2: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Chanters: O Lord, who didst send down Thy Most-holy Spirit* at the third hour upon Thine apostles:* Take Him not from us, O Good One,* but renew Him in us who pray unto Thee. *Prostration*.

Priest: Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages.

Theotokion: O Theotokos, thou art the true vine that hast blossomed forth for us the Fruit of life. Thee do we supplicate: Intercede, O Lady, together with the holy apostles, that our souls find mercy.

At this point, the reading from The Ladder. *Then*:

Blessed is the Lord God, blessed is the Lord day by day; the God of our salvation shall prosper us along the way; our God is the God of salvation.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And he saith the kontakion of the feast, or of the saint of the day. If there be two kontakia, he saith the kontakion which was chanted after the 6th Ode at Matins*.

LENTEN SERVICE

But if it be a Lenten Service, we say these troparia, Eighth Tone:

Blessed art Thou, O Christ our God, Who hast shown forth the fishermen as supremely wise, by sending down upon them the Holy Spirit, and through them

didst draw the world into Thy net. O Lover of mankind, glory be to Thee.

Glory to the Father, and to the Son, and to the Holy Spirit.

Grant speedy and steadfast consolation unto Thy servants, O Jesus, when our spirits are become despondent. Depart not from our souls when they be in afflictions, nor be Thou afar from our minds when they be in tribulations, but do Thou ever go before us. Draw nigh unto us, draw nigh, O Thou Who art everywhere present: even as Thou wast ever with Thine apostles, so also do Thou unite Thyself to them that long for Thee, O Compassionate One, that, being one with Thee, we may praise and glorify Thine All-holy Spirit.

Both now and ever, and unto the ages of ages. Amen.

The hope and protection and refuge of Christians, the unassailable battlement, the storm-free haven of the weary art thou, O immaculate Theotokos. But as thou art one that savest the world by thine unceasing intercession, remember us also, O all-hymned Virgin.

Lord, have mercy. *Forty times. And the Prayer of the Hours*:

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Reader: Amen.

LENTEN SERVICE

And if it be a Lenten Service, the priest saith:

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. *Prostration*.

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. *Prostration*.

Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. *Prostration*.

Then twelve reverences. With each one we say: O God, cleanse me a sinner.

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. *Prostration*.

Reader: Amen.

And the Prayer of St. Mardarius:

O Master, God the Father Almighty, O Lord, the Only-begotten Son, Jesus Christ, and O Holy Spirit, one Godhead, one Power: Have mercy on me a sinner, and by the judgments which Thou knowest, save me, Thine unworthy servant; for blessed art Thou unto the ages of ages. Amen.

THE END OF THE THIRD HOUR

THE INTER-HOUR OF THE THIRD HOUR

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen. Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. Lord, have mercy. *Twelve times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

PSALM 29

I will exalt Thee, O Lord, for Thou hast upheld me, and hast not made my foes to rejoice over me. O Lord my God, I cried unto Thee, and Thou hast healed me. O Lord, Thou hast brought up my soul out of hades; Thou hast saved me from them that go down into the pit. Chant unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness. For wrath is in His anger, but in His will there is life; at evening shall weeping find lodging, but in the morning rejoicing. And I said in my prosperity; I shall remain unshaken for ever. O Lord, by Thy will hast Thou granted power to my beauty, but Thou hast turned away

Thy face, and I am become troubled. Unto Thee, O Lord, will I cry, and unto my God will I make supplication. What profit is there in my blood when I go down into corruption? Shall dust confess Thee, or declare Thy truth? The Lord hath heard me and hath had mercy on me; the Lord became my helper. Thou hast turned my mourning into joy for me, Thou didst rend my sackcloth and didst gird me with gladness, that my glory may chant unto Thee, and that I may not be pierced with sorrow; O Lord my God, I will confess Thee for ever.

PSALM 31

Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man unto whom the Lord imputeth not sin, and in whose mouth there is no guile. Because I kept silence, my bones are waxed old through my crying all the day long. For day and night Thy hand was heavy upon me. I was reduced to misery while the thorn stuck fast in me. Mine iniquity have I acknowledged, and my sin have I not hid. I said: I will confess mine iniquities before the Lord against myself. And Thou forgavest the ungodliness of my heart. For this shall every one that is holy pray unto Thee in a seasonable time; moreover, in a flood of many waters shall they not come nigh unto him. Thou art my refuge from the affliction which surroundeth me; O my Rejoicing, deliver me from them that have encircled me. I will instruct thee and teach thee in this way which thou shalt go; I will fix Mine eyes upon thee. Be ye not as the horse or as the mule which have no understanding; whose jaws thou must hold with bit and bridle, lest they come nigh unto thee. Many are the scourges of the sinner, but mercy shall encircle him that hopeth in the Lord. Be glad in the Lord, and rejoice, ye righteous; and glory, all ye that are upright of heart.

PSALM 60

Hearken, O God, unto my supplication; attend unto my prayer. From the ends of the earth unto Thee have I cried, when my heart was despondent; on a rock hast Thou lifted me on high. Thou hast guided me, for Thou art become my hope, a tower of strength against the face of the enemy. I will dwell in Thy tabernacle unto the ages, I shall be sheltered in the shelter of Thy wings. For Thou, O God, hast heard my prayers; Thou hast given an inheritance to them that fear Thy name. Days shalt Thou add to the days of the King, his years unto days for generation and generation. He shall abide before the face of God in the age to

come. As for His mercy and truth, who shall seek them out? So will I chant unto Thy name unto the ages, that I may pay my vows from day to day.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy God, Holy Mighty, Holy immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And these troparia*:

O God of our fathers, Whoever dealest by us according to Thy kindness, do not withdraw Thy mercy from us, but through their intercessions guide our life in peace.

Glory to the Father, and to the Son, and to the Holy Spirit.

Thy martyrs, O Lord, by their contest have received the crown of immortality from Thee, our God. For having Thy strength, they deposed the tyrants, and crushed the impotent audacity of the demons. By their prayers save our souls.

Both now and ever, unto the ages of ages Amen.

An unassailable bulwark for us Christians art Thou, O Virgin Theotokos, for having fled unto thee, we abide in safety, and though having sinned, we have thee as a mediatress. Wherefore, in thanksgiving we cry to thee: Rejoice! O thou who art full of grace, the Lord is with thee.

Lord, have mercy. *Forty times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very

Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: Through the prayers of our holy Fathers, O Lord Jesus Christ our God, have mercy on us.

Reader: Amen.

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. *Prostration*.

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. *Prostration*.

Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. *Prostration*.

Reader: Amen. *And this Prayer of Basil the Great*.

O Lord our God, Who didst give Thy peace unto mankind, and didst send down the gift of the Holy Spirit upon Thy disciples and apostles, and by Thy power didst open their lips by tongues of fire: Open the lips of us sinners, and teach us what is fitting, and what we have need to pray for. Direct our life, O Thou Quiet Haven of the storm-tossed, and show us the way wherein we should walk, and renew a right spirit within us, and with Thy governing Spirit establish our mind from sliding; that each day Thy good Spirit will guide us toward what is profitable, that we may be vouchsafed to do Thy commandments, and to be ever mindful of Thy glorious coming to examine the deeds of us men, and to be not seduced by the corruptible beauty of this world, but to be strengthened in the longing to receive the treasures to come; for blessed art Thou and praised of all Thy saints, unto the ages of ages. Amen.

THE END OF THE INTER-HOUR OF THE THIRD HOUR

THE SIXTH HOUR

Reader: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

PSALM 53

O God, in Thy name save me, and in Thy strength do Thou judge me. O God, hearken unto my prayer, give ear unto the words of my mouth. For strangers are risen up against me, and mighty men have sought after my soul and have not set God before themselves. For behold, God helpeth me, and the Lord is the protector of my soul. He will bring evils upon mine enemies. Utterly destroy them by Thy truth. Willingly shall I sacrifice unto Thee; I will confess Thy name, O Lord, for it is good. For out of every affliction hast Thou delivered me, and mine eye hath looked down upon mine enemies.

PSALM 54

Give ear, O God, unto my prayer, and disdain not my supplication, attend unto me, and hear me. I was grieved in my meditation, and I was troubled at the voice of the enemy and at the oppression of the sinner; Because they have turned iniquity upon me, and with wrath were they angry against me. My heart is troubled within me, and the terror of death is fallen upon me. Fear and trembling are come upon me, and darkness hath covered me. And I said: Who will give me wings like a dove? And I will fly and be at rest. Lo, I have fled afar off and have dwelt in the wilderness. I waited for God that saveth me from faintheartedness and from tempest. Plunge them into the depths, O Lord, and divide their tongues, for I have seen iniquity and gainsaying in the city. Day and night they go round about her upon her walls; iniquity and toil and unrighteousness are in the midst of her. And usury and deceit have not departed from her streets. For if mine enemy had reviled me, I might have endured it. And if he that hateth me had spoken boastful words against me, I might have hid myself from him. But thou it was, O man of like soul with me, my guide and my familiar friend, Thou who together with me didst sweeten my repasts; in the house of God I walked with thee in oneness of mind. Let death come upon such ones, and let them go down

alive into hades. For wickedness is in their dwellings, and in the midst of them. As for me, unto God have I cried, and the Lord hearkened unto me. Evening, morning, and noonday will I tell of it and will declare it, and He will hear my voice. He will redeem my soul in peace from them that draw nigh unto me, for they among many were with me. God will hear, and He will humble them, He that is before the ages. For to them there is no requital, because they have not feared God; He hath stretched forth His hand in retribution. They have defiled His covenant; they were scattered by the wrath of His countenance, and their hearts have convened. Their words were smoother than oil, and yet they are darts. Cast thy care upon the Lord, and He will nourish thee; He will never permit the righteous to be shaken. But Thou, O God, shalt bring those men down into the pit of destruction. Bloody and deceitful men shall not live out half their days; but as for me, O Lord, I will hope in Thee.

PSALM 90

He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven. He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him. For He shall deliver thee from the snare of the hunters and from every troubling word. With His shoulders will He overshadow thee, and under His wings shalt thou have hope. With a shield will His truth encompass thee; thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, Nor for the thing that walketh in darkness, nor for the mishap and demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but unto thee shall it not come nigh. Only with thine eyes shalt thou behold, and thou shalt see the reward of sinners. For Thou, O Lord, art my hope. Thou madest the Most High thy refuge; No evils shall come nigh thee, and no scourge shall draw nigh unto thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest at any time thou dash thy foot against a stone. Upon the asp and basilisk shalt thou tread, and thou shalt trample upon the lion and dragon. For he hath set his hope on Me, and I will deliver him; I will shelter him because he hath known My name. He shall cry unto Me, and I will hearken unto him. I am with him in affliction, and I will rescue him and glorify him. With length of days will I satisfy him and I will show him My salvation.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Lord, have mercy. *Thrice*. (*If Lent, skip to* LENTEN SERVICE *below*.)

Here we say the first troparion, if there be two.

Glory to the Father, and to the Son, and to the Holy Spirit.

And we say the proper troparion (or the second, if there be two).

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Seeing that we have no boldness on account of our many sins, do thou beseech Him that was born of thee, O Virgin Theotokos; for the supplication of a mother availeth much to win the Master's favour. Disdain not the prayers of sinners, O all-pure one, for merciful and mighty to save is He, Who deigned also to suffer for our sake.

Let Thy compassions quickly go before us, O Lord, for we are become exceedingly poor. Help us, O God our Saviour, for the sake of the glory of Thy name; O Lord, deliver us and be gracious unto our sins for Thy name's sake. *Then*: Holy God,… *middle of page 127*.

LENTEN SERVICE

At the Lenten weekday service, after Lord, have mercy:

Reader: Glory to the Father, and to the Son, and to the Holy Spirit both now and ever, and unto the ages of ages. Amen. *And the appointed kathisma. After ending the kathisma in the usual manner, the reader saith*: Lord, have mercy, *thrice*.

Priest: O Thou Who on the sixth day and in the sixth hour didst nail to the Cross Adam's daring sin in Paradise, tear asunder also the handwriting of our sins, O Christ God, and save us.

Chanters (in the 2nd Tone): O Thou Who on the sixth day and in the sixth hour* didst nail to the Cross* Adam's daring sin in paradise,* tear asunder also the handwriting of our sins,* O Christ God, and save us. *Prostration*.

Stichos 1: Give ear, O God, unto my prayer, and disdain not my supplication.

Chanters: O Thou Who on the sixth day and in the sixth hour* didst nail to the Cross* Adam's daring sin in Paradise,* tear asunder also the handwriting of our sins,* O Christ God, and save us. *Prostration*.

Stichos 2: As for me, unto God have I cried, and the Lord hearkened unto me.

Chanters: O Thou Who on the sixth day and in the sixth hour* didst nail to the Cross* Adam's daring sin in Paradise,* tear asunder also the handwriting of our

sins,* O Christ God, and save us. *Prostration*.

Priest: Glory to the Father, and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

Theotokion: Seeing that we have no boldness on account of our many sins, do thou beseech Him that was born of thee, O Virgin Theotokos; for the supplication of a mother availeth much to win the Master's favour. Disdain not the prayers of sinners, O all-pure one, for merciful and mighty to save is He, Who deigned also to suffer for our sake.

At this point, the chanting of the Troparion of the Prophecy and the Prokeimenon, and the reading from the Prophecy of Isaiah, the Prokeimenon, and the reading from The Ladder. *Then*:

Let Thy compassions quickly go before us, O Lord, for we are become exceedingly poor. Help us, O God our Saviour, for the sake of the glory of Thy name; O Lord, deliver us and be gracious unto our sins for Thy name's sake.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And he saith the kontakion of the feast, or of the saint of the day. If there be two kontakia, he saith the kontakion which was chanted after the 3rd Ode at Matins*.

LENTEN SERVICE

But if it be a Lenten Service, we say these troparia, Second Tone.

Thou hast wrought salvation in the midst of the earth, O Christ God; Thou didst stretch out Thine immaculate hands upon the Cross, thereby gathering all the nations that cry to Thee; O Lord, glory be to Thee.

Glory to the Father, and to the Son, and to the Holy Spirit.

We worship Thine immaculate icon, O Good One, asking the forgiveness of our failings, O Christ God; for of Thine own will Thou wast well-pleased to ascend the Cross in the flesh, that Thou mightest deliver from slavery to the enemy those whom Thou hadst fashioned. Wherefore we cry to Thee thankfully: Thou didst fill all things with joy, O our Saviour, when Thou camest to save the world.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: (*On Monday, Tuesday and Thursday*)

As thou art a well-spring of pity, count us worthy of compassion, O Theotokos. Look upon a sinful people; show forth, as always, thy power. For hoping in thee, we cry Rejoice to thee, as once did Gabriel, the Supreme Commander of the Bodiless Hosts.

Stavrotheotokion: (*On Wednesday and Friday*)

Most glorified art thou, O Virgin Theotokos; we praise thee, for by the Cross of thy Son, hades was cast down and death slain. Having been put to death, we were raised up, and were deemed worthy of life. We received paradise, the ancient bliss. Wherefore, in thanksgiving, we glorify Christ our God, since He is mighty and alone abundant in mercy.

Lord, have mercy. *Forty times. And the Prayer of the Hours*:

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever,

and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Reader: Amen.

LENTEN SERVICE

And if it be a Lenten Service, the Priest saith:

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. *Prostration*.

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. *Prostration*.

Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. *Prostration*.

Then twelve reverences. With each one we say: O God, cleanse me a sinner.

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. *Prostration*.

Reader: Amen.

And this prayer of Basil the Great:

O God and Lord of hosts, and Maker of all creation, Who by the tender compassion of Thy mercy which transcendeth comprehension, didst send down Thine Only-begotten Son, our Lord Jesus Christ, for the salvation of our race, and by His precious Cross didst tear asunder the handwriting of our sins, and thereby didst triumph over the principalities and powers of darkness: Do Thou Thyself, O Master, Lover of mankind, accept also from us sinners these prayers of thanksgiving and entreaty, and deliver us from every destructive and dark transgression, and from all enemies, both visible and invisible, that seek to do us evil. Nail down our flesh with the fear of Thee, and incline not our hearts unto words or thoughts of evil, but pierce our souls with longing for Thee, so that

ever looking to Thee, and being guided by Thy light as we behold Thee, the Unapproachable and Everlasting Light, we may send up unceasing praise and thanksgiving unto Thee, the unoriginate Father, with Thine Only-begotten Son, and Thine All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

THE END OF THE SIXTH HOUR

THE INTER-HOUR OF THE SIXTH HOUR

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

PSALM 55

Have mercy on me, O God, for man hath trodden me down all the day long; making war, he hath afflicted me. Mine enemies have trodden me down all the day long, for many are they that war against me from on high. By day I shall not fear; but as for me, I will hope in Thee. In God will I commend my words, in God have I set my hope; I will not fear what flesh shall do to me. All the day long they detested my words, all their thoughts were against me for evil. They will dwell near and will hide themselves; they will watch where I set my heel, even as they have waited for my soul. On no account wilt Thou save them, in wrath wilt Thou bring down the peoples, O God. My life have I declared unto Thee; Thou hast set my tears before Thee. Even as in Thy promise, mine enemies shall be turned back. In what day soever I shall call upon Thee, behold, I know that Thou art God. In God will I praise His word, in the Lord will I praise His speech; in God have I put my hope, I will not fear what man shall do unto me. In me, O God, there be vows, which I will render in praise of Thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from sliding, that I may be well-pleasing before the Lord in the light of the living.

PSALM 56

Have mercy on me, O God, have mercy on me, for my soul trusted in Thee. And in the shadow of Thy wings will I hope, until iniquity shall pass away. I will cry unto God the Most High, unto God my benefactor. He hath sent out of heaven and saved me, He hath given over to reproach them that were trampling me down. God hath sent forth His mercy and His truth, and hath delivered my soul from the midst of lion's cubs; I lay me down to sleep as one troubled. As for the sons of men, their teeth are weapons and arrows, and their tongue a sharp sword. Be Thou exalted above the heavens, O God, and Thy glory above all the earth. They have prepared a snare for my feet, and bowed down my soul. They have

dug a pit before my face, and have fallen into it themselves. Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. Awake, O my glory; awake, O psaltery and harp; I myself will awake at dawn. I will confess Thee among the peoples, O Lord, I will chant unto Thee among the nations. For magnified even unto the heavens is Thy mercy, and Thy truth even unto the clouds. Be Thou exalted above the heavens, O God, and Thy glory above all the earth.

PSALM 69

O God, be attentive unto helping me; O Lord, make haste to help me. Let them be shamed and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils against me. Let them be turned back straightway in shame that say unto me: Well done! Well done! Let them be glad and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified. But as for me. I am poor and needy; O God, come unto mine aid. My helper and my deliverer art Thou, O Lord; make no long tarrying.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And these troparia*:

Save, O Lord, Thy people, and bless Thine inheritance; grant Thou unto

Orthodox Christians victory over enemies; and by the power of Thy Cross do Thou preserve Thy commonwealth.

Glory to the Father, and to the Son, and to the Holy Spirit:

The pains of the saints, which they suffered for Thee, O Lord, be as supplications, and all our pains do Thou heal, O Lover of mankind, we pray.

Both now and ever, and unto the ages of ages. Amen.

Through the intercessions, O Lord, of all the Saints and the Theotokos, grant us Thy peace, and have mercy on us, as the only Compassionate One.

Lord, have mercy. *Forty times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: Through the prayers of our holy Fathers, O Lord Jesus Christ our God, have mercy on us.

Reader: Amen.

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. *Prostration*.

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. *Prostration*.

Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. *Prostration*.

Reader: Amen. *And the Prayer of Basil the Great*:

O God and Lord of hosts, and Maker of all creation, Who by the tender compassion of Thy mercy which transcendeth comprehension, didst send down Thine Only-begotten Son, our Lord Jesus Christ, for the salvation of our race, and by His precious Cross didst tear asunder the handwriting of our sins, and thereby didst triumph over the principalities and powers of darkness: Do Thou Thyself, O Master, Lover of mankind, accept also from us sinners these prayers of thanksgiving and entreaty, and deliver us from every destructive and dark transgression, and from all the enemies, both visible and invisible, that seek to do us evil. Nail down our flesh with the fear of Thee, and incline not our hearts unto words or thoughts of evil, but pierce our souls with longing for Thee, so that ever looking to Thee, and being guided by Thy light as we behold Thee, the Unapproachable and Everlasting Light, we may send up unceasing praise and

thanksgiving unto Thee, the unoriginate Father, with Thine Only begotten Son, and Thine All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

And if God is the Lord *was chanted [at Matins], at this point we say the Typica. But if* Alleluia *[was chanted at Matins], we say it [i.e., the Typica] after the Ninth Hour; and the Ninth Hour [when it immediately follows] after the Sixth Hour, is begun thus*: Holy God… *After* Our Father: Lord, have mercy, *12*. Glory. Both now. O come, let us worship… *Thrice. And the psalms, and the rest* *(see page 174)*.

THE END OF THE INTER-HOUR OF THE SIXTH HOUR

THE ORDER OF THE TYPICA

The beginning of the Typica is said thus (If it be Great Lent, see page 137): Reader: Bless the Lord, O my soul. Blessed art Thou, O Lord.

PSALM 102

Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him: for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament, and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Bless the Lord, O my soul, and all that is within me bless His holy name. Blessed art Thou, O Lord.

Glory to the Father, and to the Son, and to the Holy Spirit.

PSALM 145

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, Who executeth judgment for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of the sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Both now and ever, and unto the ages of ages. Amen.

O Only-begotten Son and Word of God, Who art immortal, yet didst deign for our salvation to be incarnate of the holy Theotokos and Ever-Virgin Mary, and without change didst become man, and wast crucified, O Christ God, trampling down death by death; Thou Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.

THE BEATITUDES:

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all

manner of evil against you falsely, for My sake.

Rejoice and be exceeding glad, for great is your reward in the heavens.

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of ages. Amen.

At this point the Prokeimenon may be chanted, and the Epistle and the Gospel may be read. Then:

Remember us, O Lord, when Thou comest in Thy kingdom.

Remember us, O Master, when Thou comest in Thy kingdom.

Remember us, O Holy One, when Thou comest in Thy kingdom.

LENTEN SERVICE

If it be a Great Lent, the Typical Psalms are not said, and at the conclusion of the Ninth Hour we chant "with sweet melody, in the Eighth Tone":

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are they that mourn, for they shall be comforted.

Remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are the meek, for they shall inherit the earth.

Remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are the merciful, for they shall obtain mercy.

Remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are the pure in heart, for they shall see God.

Remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are the peacemakers, for they shall be called sons of God.

Remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

Remember us, O Lord, when Thou comest in Thy kingdom.

Rejoice and be exceeding glad, for great is your reward in the heavens.

Remember us, O Lord, when Thou comest in Thy kingdom.

Glory to the Father, and to the Son, and to the Holy Spirit.

Remember us, O Lord, when Thou comest in Thy kingdom.

Both now and ever, and unto the ages of ages. Amen.

Remember us, O Lord, when Thou comest in Thy kingdom.

Then we stand in the middle of the church and chant with sweet melody, in a louder voice, with a prostration after each:

Remember us, O Lord, when Thou comest in Thy kingdom.

Remember us, O Master, when Thou comest in Thy kingdom.

Remember us, O Holy One, when Thou comest in Thy kingdom.

Reader: The Heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Stichos: Come unto Him, and be enlightened, and your faces shall not be ashamed.

The Heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Glory to the Father, and to the Son, and to the Holy Spirit.

The choir of holy Angels and Archangels, with all the Heavenly Hosts, praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Both now and ever, and unto the ages of ages. Amen.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; of one essence with the Father; by Whom all things were made; Who for us men, and for our salvation, came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; And was crucified for us under Pontius Pilate, and suffered, and was buried, and arose again on the third day according to the Scriptures; And ascended into the heavens, and sitteth on the right hand of the Father; And shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. In One, Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. I look for

the resurrection of the dead, And the life of the age to come. Amen.

Remit, pardon, forgive, O God, our offences, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom…. *And if there be a feast of the Lord, we say its Kontakion. But if there be also a saint celebrated on this day, the Kontakion to the saint is said first*: Glory… Both now…, *and then the Kontakion to the feast*.

If, however, there be no feast, or it be a Lenten Service, say first the Kontakion to the Transfiguration, then of the day, and then of the temple, (*unless the temple be dedicated to a feast of the Lord, in which case say first the Kontakion to the temple, then of the day, and then of the saint of the date*).

Glory. With the saints give rest… Both now… O Protection of Christians… (*or the Kontakion of the temple if it be dedicated to the Theotokos*).

The Kontakion to the Transfiguration, Seventh Tone:

On the mount Thou wast transfigured, and Thy disciples, as much as they could bear, beheld Thy glory, O Christ God; that when they should see Thee crucified, they would know Thy Passion to be willing, and would preach to the world that Thou, in truth, art the Effulgence of the Father.

On Monday, the Kontakion to the Bodiless Hosts, Second Tone:

Supreme commanders of God and ministers of the divine glory, guides of men and leaders of the bodiless hosts: Ask for what is to our profit and for great mercy, since ye are Supreme Commanders of the Bodiless Hosts.

On Tuesday, the Kontakion to the Forerunner, Second Tone:

O Prophet of God and Forerunner of grace, having obtained thy head from the earth as a most sacred rose, we ever receive healings; for again, as of old in the world, thou preachest repentance.

On Wednesday, the Kontakion to the Cross, Fourth Tone:

O Thou Who wast lifted up willingly on the Cross, bestow Thy mercies upon the new community named after Thee, O Christ God; gladden with Thy power the Orthodox Christians, granting them victory over enemies; may they have as Thy help the weapon of peace, the invincible trophy.

On Thursday, the Kontakion to the Holy Apostles, Second Tone:

The firm and divine-voiced preachers, the chief of Thy disciples, O Lord, Thou hast taken to Thyself for the enjoyment of Thy blessings and for repose; their labours and death didst Thou accept as above every sacrifice, O Thou Who alone knowest the hearts.

On the same day, the Kontakion to Saint Nicholas, Third Tone:

In Myra, O Saint, thou didst prove to be a minister of things sacred; for having fulfilled the Gospel of Christ, O righteous one, thou didst lay down thy life for thy people, and didst save the innocent from death. Wherefore thou wast sanctified as a great initiate of the grace of God.

On Friday, the Kontakion to the Cross, Fourth Tone:

O Thou Who wast lifted up willingly on the Cross, bestow Thy mercies upon the new community named after Thee, O Christ God; gladden with Thy power the Orthodox Christians, granting them victory over enemies. may they have as Thy help the weapon of peace, the invincible trophy.

On Saturday (*and on weekdays if it be a simple service*):

Glory to the Father, and to the Son, and to the Holy Spirit. *The Kontakion for the Departed, Eighth Tone*: With the saints give rest, O Christ, to the souls of Thy servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.

Both now and ever, and unto the ages of ages. Amen.

On weekdays, but not Saturdays: O protection of Christians that cannot be put to shame, O mediation unto the Creator unfailing, disdain not the suppliant voices of sinners; but be thou quick, O good one, to help us who in faith cry unto thee; Hasten to intercession and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honour thee.

On Saturday, the Kontakion to the Martyrs, Eighth Tone:

To Thee, O Lord, the Planter of creation, the world doth offer the

God-bearing martyrs as the firstfruits of nature. By their intercessions preserve Thy Church, Thy commonwealth, in profound peace, through the Theotokos, O Greatly-merciful One. *If not Lent, go to top of page 143*.

LENTEN SERVICE

If it be a Lenten Service: Lord, have mercy. *Forty times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen.

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. *Prostration*.

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. *Prostration*.

Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. *Prostration*.

Then twelve reverences. With each one we say: O God, cleanse me a sinner.

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. *Prostration*.

Reader: Amen. *After this, on Mondays, Tuesdays, and Thursdays* (*unless it be the Fifth Thursday or the Forty Martyrs*), *we begin the Vespers*: O come, let us worship, *and the 103rd Psalm*. (*See page 185*)

If there be a Presanctified Liturgy, Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father,

and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. Lord, have mercy. *Twelve times. And the Prayer*:

O All-Holy Trinity, the Consubstantial Dominion, the Indivisible Kingdom, and Cause of every good: Show Thy good will even unto me, the sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.

After this, the priest: Wisdom!

Chanters: It is truly meet to bless thee, the Theotokos, ever-blessed and most-blameless, and Mother of our God. *Prostration*.

Priest: O most holy Theotokos, save us!

Chanters: More honourable than the Cherubim, and beyond compare glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless.

And the priest saith the Dismissal: May Christ our true God, through the intercessions of His most pure Mother; through the power of the precious and life-giving Cross; through the intercessions of the holy glorious and all-praised apostles; of (*the saint*(*s*) *of the temple and of the day*); of the holy Righteous Ancestors of God Joachim and Anna, and of all the saints; have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Lord, have mercy. *Thrice*.

The End when there is a Liturgy of the Presanctified Gifts

Lord, have mercy. *Twelve times. And the Prayer*:

O All-Holy Trinity, the Consubstantial Dominion, the Indivisible Kingdom, and Cause of every good: Show Thy good will even unto me, the sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.

Blessed be the name of the Lord from henceforth and for evermore. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever,

and unto the ages of ages. Amen.

PSALM 33

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless. *And the Dismissal*.

THE END OF THE TYPICA

THE DIVINE LITURGY

Deacon: Bless, master. (*Said only if a deacon serve*)

Priest: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Deacon (*Priest*): In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For the Orthodox episcopate of the Church of Russia; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop *N., whose diocese it is*); for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Deacon (*Priest*): For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): That He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love, and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For this city, (or town, *or* holy monastery), for every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For seasonable weather, abundance of the fruits of the earth,

and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For travelers by sea, land, and air; for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon (*Priest*): Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord. (*Slowly, if there be no deacon*)

Priest: For unto Thee is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE FIRST ANTIPHON, PSALM 102:

Bless the Lord, O my soul; blessed art Thou, O Lord.

Bless the Lord, O my soul, and all that is within me bless His holy name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,

Who is gracious unto all thine iniquities, Who healeth all thine infirmities,

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, long-suffering and plenteous in mercy.

Not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon His sons, so hath the Lord had compassion upon them that fear Him.

For He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the Lord, all ye His works, in every place of His dominion.

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of ages. Amen.

Bless the Lord, O my soul, and all that is within me, bless His holy name; blessed art Thou, O Lord.

In the parishes it is often the custom to chant only the following selected verses:

Bless the Lord, O my soul; blessed art Thou; O Lord.

Bless the Lord, O my soul, and all that is within me bless His holy name.

Bless the Lord, O my soul, and forget not all that He hath done for thee.

Who is gracious unto all thine iniquities, Who healeth all thine infirmities.

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion.

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle’s.

Compassionate and merciful is the Lord, long-suffering and plenteous in

mercy.

Glory to the Father, and to the Son, and to the Holy Spirit;

Both now and ever, and unto the ages of ages. Amen.

Bless the Lord, O my soul, and all that is within me bless His holy name; blessed art Thou, Lord.

If it be a weekday simple service, and there be no directions in the Menaion concerning verses for the Beatitudes, then we may chant the Daily Antiphons:

The First Daily Antiphon, Psalm 91:

Stichos 1: It is good to give praise unto the Lord and to chant unto Thy name, O Most High.

Refrain: Through the prayers of the Theotokos, O Saviour, save us.

Stichos 2: To proclaim in the morning Thy mercy, and Thy truth by night. *Refrain*.

Stichos 3: That upright is the Lord our God, and there is no unrighteousness in Him. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Deacon (*Priest*): Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon (*Priest*): Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE SECOND ANTIPHON, PSALM 145:

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being.

Trust ye not in princes, in the sons of men, in whom there is no salvation.

His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish.

Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God,

Who hath made heaven and the earth, the sea and all that is therein,

Who keepeth truth unto eternity, Who executeth judgment for the wronged, Who giveth food unto the hungry.

The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous;

The Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy.

The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Or if it be a simple service, ***The Second Daily Antiphon, Psalm 92***:

Stichos 1: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

Refrain: Through the prayers of Thy saints, O Saviour, save us.

Stichos 2: For He established the world which shall not be shaken. *Refrain*.

Stichos 3: Thy testimonies are made very sure. Holiness becometh Thy house, O Lord unto length of days. *Refrain*.

Then, regardless of which antiphon hath been chanted:

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Only-begotten Son and Word of God, Who art immortal,* yet didst deign for our salvation* to be incarnate of the holy Theotokos and Ever-Virgin Mary,* and without change didst become man,* and wast crucified, O Christ God, trampling down death by death,* Thou Who art one of the Holy Trinity,* glorified with the Father and the Holy Spirit, save us.

Deacon (*Priest*): Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): Help us, save us, have mercy on us, and keep us, O God, by

Thy grace.

Chanters: Lord, have mercy.

Deacon (*Priest*): Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For a good God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

And they chant ***THE THIRD ANTIPHON, THE BEATITUDES:***

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake.

Rejoice and be exceeding glad, for great is your reward in the heavens.

Glory to the Father, and to the Son, and to the Holy Spirit;

Both now and ever, and unto the ages of ages. Amen.

Or if it be a simple service, ***The Third Daily Antiphon, Psalm 94***:

***Stichos 1*:** Come let us rejoice in the Lord, let us shout with jubilation unto God our Saviour.

Refrain: O Son of God Who art wondrous in the saints, save us who chant unto Thee: Alleluia.

Stichos 2: Let us come before His countenance with thanksgiving, and with

psalms let us shout in jubilation unto Him. *Refrain*.

Stichos 3: For the Lord is a great God and a great King over all the earth. *Refrain*.

Stichos 4: For in His hand are the ends of the earth, and the heights of the mountains are His. *Refrain*.

Stichos 5: For the sea is His and He made it; and the dry land His hands have fashioned. *Refrain*.

THE SMALL ENTRY

Deacon (*Priest*): Wisdom! Aright!

Chanters: O come, let us worship and fall down before Christ; O Son of God (*Sundays*: Who didst rise from the dead) (*on feasts of the Theotokos*: through the prayers of the Theotokos) (*On weekdays*: Who art wondrous in the saints), save us who chant unto Thee: Alleluia, alleluia, alleluia.

Then the troparia and kontakia are chanted according to the Typicon. Then:

Priest (*Bishop*): For holy art Thou, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever: (*If a deacon serve, the priest* (*bishop*) *stops here; if a priest serve alone, the priest continues*: and unto the ages of ages. *And the chanters proceed to the Trisagion after* Amen).

Deacon: O Lord, save the pious, and hearken unto us.

Chanters: O Lord, save the pious, and hearken unto us.

Deacon: And unto the ages of ages.

Chanters: Amen. *And they chant the Trisagion*.

If there be no deacon, O Lord, save the pious. *is omitted*.

If it be a hierarchal service, instead of the foregoing sequence the O Lord, save the pious *is done thus*:

Bishop: For holy art Thou, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever:

Deacon: O Lord, save the pious:

Chanters: O Lord, save the pious:

Deacon: And hearken unto us.

Chanters: And hearken unto us.

Deacon: And unto the ages of ages.

Chanters: Amen. *And they chant the Trisagion for a hierarchal service, below*.

If it be a non-hierarchal service, chanters:

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages.

Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

If it be a hierarchal service, the Trisagion is done thus:

Chanters: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Once*.

Clergy: Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Chanters: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Once, rapidly*.

Bishop (*facing the people*): Lord, O Lord, look down from heaven and behold, and visit this vineyard, and perfect that which Thy right hand hath planted. (*Or he may say merely*: Holy God. *And he blesseth with the Cross and the dikirion*.)

Chanters: Holy God. *And the bishop repeateth the above in a different language, if he chooseth; otherwise he saith*: Holy Mighty.

Chanters: Holy Mighty. *And the bishop may repeat the above in a third language, or he saith*: Holy Immortal, have mercy on us.

Chanters: Holy Immortal, have mercy on us.

Then, rapidly: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Once*.

Clergy: Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Chanters: Glory to the Father, and to the Son, and to the Holy-Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

THE EPISTLE

Deacon (*Priest*): Let us attend.

Priest (*Bishop*): Peace be unto all.

Reader (*Deacon*): And to thy spirit.

Deacon (*Priest*): Wisdom!

Reader (*Deacon*): The Prokeimenon in the _____ Tone. *And he giveth the words of the prokeimenon. The chanters chant it*.

Reader, Stichos. The chanters repeat the Prokeimenon.

Reader: In the _____ Tone: (*And he giveth the second prokeimenon*). (*Or, if there be only one prokeimeon, he will give either a second stichos or the first half of the prokeimeon, and the chanters chant the second half*).

Deacon (*Priest*): Wisdom!

Reader (*Deacon*): The Reading is from _____ (the Acts of the Holy Apostles) (the catholic Epistle of _____) (the Epistle of the holy Apostle Paul to the _____, *or* to Timothy, *etc*.)

Deacon (*Priest*): Let us attend.

Reader (*Deacon*): In those days, (*if from Acts*); Beloved, (*if from I, II, or III John*); Brethren, *or* Child Timothy, *etc*. (*if from the Epistles of the Apostle Paul*), *and the reading*.

When the Epistle(*s*) *is* (*are*) *concluded*:

Priest (*Bishop*): Peace be unto *thee*.

Reader (*Deacon*): And to thy spirit.

Deacon (*Priest*): Wisdom!

Reader (*Deacon*): Alleluia in the _____ Tone. (*If there be two prokeimena, he will also give a stichos before the chanters chant the first time*.)

Chanters: Alleluia, alleluia, alleluia (*after each stichos*).

THE GOSPEL

If a deacon serve, or if it be a hierarchal service:

Deacon: Bless, master, the bringer of the Good Tidings of the holy Apostle and Evangelist *N*.

Priest (*Bishop*): May God, through the intercessions of the holy glorious, all-praised Apostle and Evangelist *N*., give speech with great power unto thee that bringest good tidings, unto the fulfillment of the Gospel of His beloved Son, our Lord Jesus Christ.

Deacon (*Priest*): Wisdom! Aright! Let us hear the Holy Gospel.

Priest (*Bishop*): Peace be unto all.

Chanters: And to thy spirit.

Deacon (*Priest*): The Reading is from the Holy Gospel according to *N*.

Chanters: Glory to Thee, O Lord, glory to Thee.

Deacon (*Priest*): Let us attend.

If a deacon read the Gospel, when he is finished, the priest (*or bishop*) *saith*:
Peace be unto thee that bringest good tidings.
Chanters: Glory to Thee, O Lord, glory to Thee.

THE AUGMENTED ECTENIA

Deacon (*Priest*): Let us all say with our whole soul and with our whole mind, let us say.

Chanters: Lord, have mercy.

Deacon (*Priest*): O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy.

Deacon (*Priest*): Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for the Orthodox episcopate of the Church of Russia; for our lord the Very Most Reverend Metropolitan *N*., First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop *N., whose diocese it is*); and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for the suffering Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love, and piety.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for our brethren, the priests, priest-monks, and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for the blessed and ever-memorable, holy Orthodox patriarchs; for pious kings and right-believing queens; and for the founders of this holy temple (*if it be a monastery*: this holy monastery), and for our fathers and brethren gone to their rest before us, and the Orthodox here and

everywhere laid to rest.

Chanters: Lord, have mercy *Thrice*.

Here may be inserted various additional petitions, i.e., for the ill and afflicted, the newly-baptized, etc.

Deacon (*Priest*): Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present that await of Thee great and abundant mercy

Chanters: Lord, have mercy. *Thrice*.

Priest (*Bishop*): For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Planters: Amen.

THE PRAYER FOR THE SALVATION OF RUSSIA

(*Usually omitted on great feasts*)

Deacon (*Priest*): Let us pray to the Lord.

Chanters: Lord, have mercy. *Slowly*.

Priest (*Bishop*):

O Lord Jesus Christ our God: Accept from us, Thine unworthy servants, this fervent supplication, and, having forgiven us all our sins, remember all our enemies that hate and wrong us, and render not unto them according to their deeds, but according to Thy great mercy convert them: the unbelieving to true faith and piety, and the believing that they may turn away from evil and do good. By Thine all-powerful might, mercifully deliver all of us and Thy holy Church and the suffering land of Russia from every evil circumstance. Hearken unto the painful cry of Thy faithful servants who cry unto Thee day and night in tribulation and sorrow, O our most merciful God, and lead their life out of corruption. Grant peace and tranquility, love and steadfastness, and swift reconciliation to Thy people, whom Thou hast redeemed by Thy precious Blood. But unto them that have departed from Thee and seek Thee not, be Thou manifest, that not one of them perish, but that all of them be saved and come to the knowledge of the truth; that all in harmonious oneness of mind and unceasing love may glorify Thy most holy name, O patient-hearted Lord Who art quick to forgive, unto the ages of ages.

Chanters: Amen.

THE ECTENIA FOR THE DEPARTED

(*Not said if there was a vigil, polyeleos, or doxology*)

Deacon (*Priest*): Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for the repose of the souls of the departed servants of God, *N, N*., and that they may be forgiven every transgression, both voluntary and involuntary.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): That the Lord God commit their souls to where the righteous repose.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): The mercy of God, the kingdom of heaven, and the remission of their sins, let us ask of Christ the immortal King and our God.

Chanters: Grant this, O Lord.

Deacon (*Priest*): Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest (*Bishop*): For Thou art the resurrection, and the life, and the repose of Thy departed servants, *N, N*., O Christ our God, and unto Thee do we send up glory, together with Thine unoriginate Father, and Thy Most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE ECTENIA OF THE CATECHUMENS

Deacon (*Priest*): Pray, ye catechumens, to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): Ye faithful, for the catechumens let us pray, that the Lord will have mercy on them.

Chanters: Lord, have mercy.

Deacon (*Priest*): That He will catechize them with the word of Truth.

Chanters: Lord, have mercy.

Deacon (*Priest*): That He will reveal unto them the Gospel of righteousness.

Chanters: Lord, have mercy

Deacon (*Priest*): That He will unite them to His Holy, Catholic, and Apostolic

Church.

Chanters: Lord, have mercy.

Deacon (*Priest*): Save them, have mercy on them, help them, and keep them, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon (*Priest*): Ye catechumens, bow your heads to the Lord.

Chanters: To Thee, O Lord. (*Slowly, if there be no deacon serving*.)

Priest: That they also with us may glorify Thy most honourable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE ECTENIA OF THE FAITHFUL

Deacon (*Priest*): As many as are catechumens, depart; catechumens, depart; as many as are catechumens, depart; let none of the catechumens remain; as many as are of the faithful, again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy. (*Slowly, if there be no deacon*)

Deacon (*Priest*): Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon (*Priest*): Wisdom!

Priest: For unto Thee is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Deacon (*Priest*): Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy. (*Slowly, if there be no deacon*.)

If there be no deacon, the following four petitions are not said.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy. (*Slowly, if there be no deacon*)

Deacon (*Priest*): Wisdom!

Priest (*Bishop*): That always being guarded under Thy dominion, we may send up glory unto Thee: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE CHERUBIC HYMN

Chanters: Let us who mystically represent the Cherubim, and chant the thrice-holy hymn unto the life-creating Trinity, now lay aside all earthly care.

THE GREAT ENTRY

(*If a bishop serve, the deacon commemorateth only him, and the bishop saith all the remaining commemorations*.)

Deacon (*Priest*): The Orthodox episcopate of the Church of Russia; our lord the Very Most Reverend *N*., Metropolitan of Eastern America and New York, and First Hierarch of the Russian Church Abroad; and our lord the Most Reverend (Archbishop *or* Bishop *N., whose diocese it is*), may the Lord God remember in His kingdom, always, now and ever, and unto the ages of ages.

Priest: The suffering Russian land and its Orthodox people both in the homeland and in the diaspora, this land, its authorities and the faithful that dwell therein, may the Lord God remember in His kingdom, always, now and ever, and unto the ages of ages.

The clergy, the monastics, all that are persecuted and suffer for the Orthodox Faith; the founders, benefactors, and the brotherhood of this holy temple (*or* monastery), and all of you Orthodox Christians, may the Lord God remember in His kingdom, always, now and ever, and unto the ages of ages.

Chanters: Amen. That we may receive the King of all, Who cometh invisibly upborne in triumph by the ranks of angels. Alleluia, alleluia, alleluia.

ECTENIA OF FERVENT SUPPLICATION

Deacon (*Priest*): Let us complete our prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For the precious gifts set forth, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy. (*Slowly, if there be no deacon*)

Deacon (*Priest*): Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon (*Priest*): That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgment seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon (*Priest*): Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: Through the compassions of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, and good, and life-creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Priest (*Bishop*): Peace be unto all.

Chanters: And to thy spirit.

Deacon (*Priest*): Let us love one another, that with one mind we may confess:

Chanters: The Father, and the Son, and the Holy Spirit: the Trinity, one in essence and indivisible.

Deacon (*Priest*): The doors! The doors! In wisdom let us attend.

THE SYMBOL OF FAITH

Chanters (*People*): I believe in one God, the Father Almighty,* Maker of heaven and earth, and of all things visible and invisible.* And in one Lord Jesus Christ, the Son of God,* the Only-begotten, begotten of the Father before all ages;* Light of Light, true God of true God;* begotten, not made; of one essence with the Father; by Whom all things were made;* Who for us men, and for our salvation, came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man;* And was crucified for us under Pontius Pilate,* and suffered, and was buried; and arose again on the third day according to the Scriptures;* And ascended into the heavens, and sitteth at the right hand of the Father;* And shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end.* And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father;* Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets.* In One, Holy, Catholic, and Apostolic Church.* I confess one baptism for the remission of sins.* I look for the resurrection of the dead,* And the life of the age to come. Amen.

THE ANAPHORA

Deacon (*Priest*): Let us stand well. let us stand with fear, let us attend, that we may offer the holy oblation in peace.

Chanters: A mercy of peace, a sacrifice of praise.

Priest (*Bishop*): The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all.

Chanters: And with thy spirit.

Priest (*Bishop*): Let us lift up our hearts.

Chanters: We lift them up unto the Lord.

Priest (*Bishop*): Let us give thanks unto the Lord.

Chanters: It is meet and right to worship the Father, and the Son, and the Holy Spirit: the Trinity, one in essence and indivisible.

Priest (*Bishop*): Singing the triumphal hymn, shouting, crying aloud, and saying:

Chanters: Holy, Holy, Holy, Lord of Sabaoth: heaven and earth are full of Thy glory. Hosanna in the highest! Blessed is He that cometh in the name of the Lord. Hosanna in the highest!

If it be the Liturgy of St. John Chrysostom:

Priest (*Bishop*): Take, eat: this is My Body, which is broken for you for the remission of sins.

Chanters: Amen.

Priest (*Bishop*): Drink of it, all of you: this is My Blood of the New Testament, which is shed for you and for many, for the remission of sins.

Chanters: Amen.

But if it be the Liturgy of St. Basil the Great:

Priest (*Bishop*): He gave it to His holy disciples and apostles, saying: Take, eat: this is My Body, which is broken for you for the remission of sins.

Chanters: Amen.

Priest (*Bishop*): He gave it to His holy disciples and apostles, saying: Drink of it, all of you: this is My Blood of the New Testament, which is shed for you and for many, for the remission of sins.

Chanters: Amen.

Priest (*Bishop*): Thine Own of Thine Own we offer unto Thee, in behalf of all and for all.

Chanters: We praise Thee, we bless Thee, we give thanks unto Thee, O Lord; and we pray unto Thee, O our God.

Priest (*Bishop*): Especially for our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary.

If it be the Liturgy of St. John Chrysostom:

Chanters: It is truly meet to bless thee, the Theotokos, ever-blessed and most-blameless, and Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

But if it be the Liturgy of St. Basil the Great:

Chanters: In thee rejoiceth, O thou who art full of grace, all creation, the angelic assembly, and the race of man; O sanctified temple and noetical paradise, praise of virgins, of whom God was incarnate, and became a child, He that was before the ages, even our God; for of thy body a throne He made, and thy womb more spacious than the heavens did He form. In thee rejoiceth, O thou who art full of grace, all creation: glory to thee.

Or, on the Great feasts, the appointed megalynarion.

Priest: Among the first, remember, O Lord the Orthodox episcopate of the Church of Russia; and our lord the Very Most Reverend Metropolitan *N*., First Hierarch of the Russian Church Abroad; and our lord the Most Reverend (Archbishop *or* Bishop *N. whose diocese it is*), whom do Thou grant unto Thy holy churches, in peace, safety, honour, health, and length of days, rightly dividing the word of Thy truth.

Chanters: And each and every one.

If it be a hierarchal liturgy, the deacon, coming out the holy doors after the megalynarion, faceth the people, saying.

And each and every one.

Chanters: And each and every one.

Bishop: Among the first, remember, O Lord the Orthodox episcopate of the Church of Russia; and our lord the Very Most Reverend Metropolitan *N*., First Hierarch of the Russian Church Abroad; and our lord the Most Reverend (Archbishop(s) *N*. (*N*.) *or* Bishop(s) *N*. (*N*) (*naming any other bishops present, but not naming himself*), whom do Thou grant unto Thy holy churches, in peace, safety, honour, health, and length of days, rightly dividing the word of Thy truth.

And the deacon entereth the holy doors, saying as he goeth:

And our lord the Most Reverend (Archbishop *or* Bishop *N., whose diocese it is*) (*or the senior bishop serving*) offering these Holy Gifts (*which the deacon indicateth with his right hand as he walketh past the Holy Table on the right side*) to the Lord our God.

And he boweth toward the High Place, and coming out the holy doors he again faceth the people, saying:

For the honourable priesthood and for the diaconate in Christ, and for all those in the clerical and monastic orders; for our suffering Russian land and her Orthodox people both in the homeland and in the diaspora; for our brethren confined in prisons, and in bitter labours and in every affliction; for the peace

and well-being of the whole world; for the well-being of the holy churches of God; for the salvation and help of our brethren who are labouring and serving with heedfulness and the fear of God; for the healing of them that lie in infirmities; for the repose, the release in blessed memory and remission of sins of all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest; for the salvation of the people that stand here and pray, each of them calling to remembrance their transgressions; and in behalf of all and for all.

Chanters: And in behalf of all and for all.

Priest (*Bishop*): And grant unto us that with one mouth and one heart we may glorify and hymn Thy most honourable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Priest (*Bishop*): And may the mercies of our great God and Saviour Jesus Christ be with you all.

Chanters: And with thy spirit.

Deacon (*Priest*): Having called to remembrance all the saints, again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For the precious Gifts offered and sanctified, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): That our God, the Lover of mankind, having accepted them upon His holy and most heavenly and noetic altar as an odour of spiritual fragrance, will send down upon us divine grace and the gift of the Holy Spirit, let us pray.

Chanters: Lord, have mercy.

Deacon (*Priest*): That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy. (*Slowly, if there be no deacon*)

Deacon (*Priest*): Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon (*Priest*): That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): A Christian ending to our life, painless, blameless, peaceful, and a good defence before the dread judgment seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon (*Priest*): Having asked for the unity of the faith and the communion of the Holy Spirit, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest (*Bishop*): And vouchsafe us, O Master, that with boldness and without condemnation we may dare to call upon Thee the heavenly God as Father, and to say:

Chanters/Congregation: Our Father, Who art in the heavens,* hallowed be Thy name. Thy kingdom come,* Thy will be done, on earth as it is in heaven.* Give us this day our daily bread;* and forgive us our debts, as we forgive our debtors;* and lead us not into temptation,* but deliver us from the evil one.

Priest (*Bishop*): For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Priest (*Bishop*): Peace be unto all.

Chanters: And to thy spirit.

Deacon (*Priest*): Bow your heads unto the Lord.

Chanters: To Thee, O Lord. (*Slowly*)

Priest (*Bishop*): Through the grace and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy and good and life-creating Spirit, now and ever, and unto the ages of

ages.

Chanters: Amen. (*Slowly*)

Deacon (*Priest*): Let us attend!

Priest (*Bishop*): Holy Things are for the holy.

Chanters: One is Holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen. *And the communion verse of the day, or the saint, or the feast. For most Sundays it is*: Praise the Lord from the heavens, praise Him in the highest. Alleluia, alleluia, alleluia.

During the communion of the clergy selected hymns may be chanted, or the Prayers before Holy Communion may be read. Then:

Deacon (*Priest*): With fear of God and with faith draw nigh.

Chanters: Blessed is He that cometh in the name of the Lord. God is the Lord, and hath appeared unto us.

Priest (*Bishop*): I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, Who didst come into the world to save sinners of whom I am chief. Moreover, I believe that this is truly Thy most pure Body, and that this is truly Thine Own precious Blood. Wherefore, I pray Thee: Have mercy on me and forgive me my transgressions, voluntary and involuntary, in word and deed, in knowledge and in ignorance. And vouchsafe me to partake without condemnation of Thy most pure Mysteries unto the remission of sins and life everlasting. Amen

Of Thy Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Thine enemies, nor will I give Thee a kiss as did Judas, but like the Thief do I confess Thee: Remember me, O Lord, in Thy kingdom.

Let not the communion of Thy holy Mysteries be unto me for judgment or condemnation, O Lord, but for healing of soul and body.

And as each person receiveth Holy Communion, the priest (*bishop*) *saith*:

The servant (*or* handmaid) of God, *N*., partaketh of the precious and holy Body and Blood of our Lord God and Saviour Jesus Christ, unto the remission of sins and life everlasting.

Chanters: Receive ye the Body of Christ; taste ye of the Fountain of Immortality. Alleluia, alleluia. alleluia.

Priest (*Bishop*): Save, O God, Thy people and bless Thine inheritance.

Chanters: We have seen the True Light, we have received the Heavenly Spirit, we have found the True Faith, we worship the indivisible Trinity: for He hath saved us.

Priest (*Bishop*): Always, now and ever, and unto the ages of ages.

Chanters: Amen. Let our mouth be filled with Thy praise, O Lord, that we may hymn Thy glory, for Thou hast vouchsafed us to partake of Thy holy, divine, immortal, and life-giving Mysteries. Keep us in Thy holiness, that we may meditate on Thy righteousness all the day long. Alleluia, alleluia, alleluia.

Deacon (*Priest*): Aright! Having partaken of the divine, holy, most pure, immortal, heavenly, and life-giving, fearful Mysteries of Christ, let us worthily give thanks unto the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon (*Priest*): Having asked that the whole day may be perfect, holy, peaceful, and sinless, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest (*Bishop*): For Thou art our sanctification, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Deacon (*Priest*): In peace let us depart.

Chanters: In the name of the Lord.

Deacon (*Priest*): Let us pray to the Lord.

Chanters: Lord, have mercy. (*Slowly, if there be no deacon*)

Priest, the Prayer behind the Ambo:

O Lord Who dost bless them that bless Thee and sanctify them that put their trust in Thee: Save Thy people and bless Thine inheritance; preserve the fullness of Thy Church, sanctify them that love the beauty of Thy house; do Thou glorify them by Thy divine power, and forsake us not that hope in Thee. Give peace to Thy world, to Thy churches, to the priests, and to all Thy people. For every good gift and every perfect gift is from above, and cometh down from Thee, the Father of lights, and unto Thee do we send up glory and thanksgiving and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen. Blessed be the name of the Lord from henceforth and for evermore. *Thrice. And the 33rd Psalm may be chanted* (*usually not done, according to current practice*.)

Priest (*Bishop*): The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Priest (*Bishop*): Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless.

Priest (*Bishop*): May Christ our true God, (*On Sundays*: Who rose from the dead), through the intercessions of His most pure Mother, of the holy and glorious apostles, of our father among the saints, John Chrysostom, archbishop of Constantinople (*or* Basil the Great, archbishop of Caesarea in Cappadocia), and Saint(s) *N*. (*N*.) (*to whom the church is dedicated*), and Saint(s) *N*. (*N*.) (*commemorated on this date*), of the holy and Righteous Ancestors of God, Joachim and Anna, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen. *And the* Many Years:

The Orthodox episcopate of the Church of Russia;* our lord the Very Most Reverend Metropolitan *N*., First Hierarch of the Russian Church Abroad,* and our lord the Most Reverend Archbishop (*or* Bishop) *N*.;* the brotherhood of this holy temple (*or* monastery), and all Orthodox Christians:* preserve, O Lord, for many years.

THE END OF THE DIVINE LITURGY

THE ORDER OF THE PANAGIA

After the dismissal of the Divine Liturgy, the superior goeth out, and the brethren follow after him, two by two, and they say:

PSALM 144

I will exalt Thee, O my God, my king, and I will bless Thy name for ever, yea, for ever and ever. Every day will I bless Thee, and I will praise Thy name for ever, yea, for ever and ever. Great is the Lord and exceedingly to be praised, and of His greatness there is no end. Generation and generation shall praise Thy works, and Thy power shall they declare. Of the majesty of the glory of Thy holiness shall they speak, and they shall tell of Thy wonders. And the power of Thine awesome deeds shall they relate, and they shall tell of Thy majesty. The memory of the multitude of Thy goodness shall they pour forth, and in Thy righteousness shall they rejoice. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy. The Lord is good to all, and His compassions are over all His works. Let all Thy works, O Lord, give praise to Thee, and let Thy righteous ones bless Thee. Of the glory of Thy kingdom shall they speak, and shall tell of Thy dominion, To make Thy dominion known to the sons of men, and the glory of the majesty of Thy kingdom. Thy kingdom is the kingdom of all the ages, and Thy sovereignty is in every generation and generation. Faithful is the Lord in all His words, and holy in all His works. The Lord upholdeth all that are falling, and setteth up all that are broken down. The eyes of all look to Thee with hope, and Thou givest them their food in due season. Thou openest Thy hand and fillest every living thing with Thy favour. Righteous is the Lord in all His ways, and holy in all His works. The Lord is nigh unto all that call upon Him, to all that call on Him in truth. The will of them that fear Him shall He do, and their supplication shall He hear, and He shall save them. The Lord preserveth all that love Him, but all the sinners shall He utterly destroy. My mouth shall speak the praise of the Lord, and let all flesh bless His holy name, for ever, yea, for ever and ever.

Our Father, Who art in the heavens,* hallowed be Thy name. Thy kingdom come,* Thy will be done, on earth as it is in heaven.* Give us this day our daily bread;* and forgive us our debts, as we forgive our debtors;* and lead us not into temptation,* but deliver us from the evil one.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever,

and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless.

The superior, or the assigned priest, saith:

O Christ God, bless the food and drink of Thy servants, for holy art Thou, always, now and ever, and unto the ages of ages. Amen.

And a portion, or a phosphora, which hath been offered, is put on a dish, and standeth in an arranged place. And after eating he that performeth the service saith the verse:

Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

And we: Amen. *And having stood up, we say*:

Blessed is God Who hath been kind, and nourished us from our youth, Who giveth food to all flesh, filling our hearts with joy and gladness; that always all will have sufficient, that we may be abundant in every good deed, in Christ Jesus our Lord; to Whom with Thee is due glory, dominion, honour, and worship, together with the Holy Spirit, unto the ages. Amen.

Glory to Thee, O Lord; glory to Thee, O Holy One; glory to Thee, O King, for Thou hast given food in gladness: Fill us with the Holy Spirit, that we may be found to be well-pleasing and unashamed before Thee, when Thou shalt render to each according to his deeds.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless.

And making a bow, he that is to lift up the Most Holy saith thus:

Bless me, holy fathers, and forgive me a sinner.

And we: God forgive thee, and have mercy on thee.

And taking the particle with his finger-tips, he raiseth it a little over the icon of the Holy Trinity, saying in a loud voice: Great is the name:

And the superior, or the assigned priest: Of the Holy Trinity.

And placing it over the icon of the Theotokos, he maketh the sign of the Cross, *saying*: O most holy Theotokos, come to our aid.

And we: Through her intercessions, O God, have mercy and save us.

And we say: In all generations we call thee blessed, O Virgin Theotokos, for in thee the uncontainable Christ our God was pleased to be contained. Blessed are we also, having thee as mediatress; for day and night pleadest thou for us, and the sceptres of kingdoms are strengthened by thine intercessions. Wherefore in hymns we cry unto thee: Rejoice! O thou who art full of grace, the Lord is with

thee.

Then we chant: It is truly meet to bless thee, the Theotokos, ever-blessed and most blameless, and Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

And after all have partaken, the superior or the priest saith: Unto the many prayers of our most pure Lady Theotokos and Ever-Virgin Mary.

Through her intercessions, O God, have mercy and save us.

Merciful and compassionate is the Lord: He hath given food to them that fear Him, and His righteousness abideth unto ages of ages.

Reader:

PSALM 121

I was glad because of them that said unto me: Let us go into the house of the Lord. Our feet have stood in Thy courts, O Jerusalem. Jerusalem is builded as a city which its dwellers share in concord. For there the tribes went up, the tribes of the Lord, as a testimony for Israel, to give thanks to the name of the Lord. For there are set thrones unto judgment, thrones over the house of David. Ask now for the things which are for the peace of Jerusalem, and for the prosperity of them that love thee. Let peace be now in thy strength, and prosperity in thy palaces. For the sake of my brethren and my neighbours, I spake peace concerning thee. Because of the house of the Lord our God, I have sought good things for thee.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages, Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

And we chant: We thank Thee, O Christ our God,* that Thou hast satisfied us with Thine earthly gifts;* deprive us not of Thy heavenly kingdom;* but as Thou camest among Thy disciples, O Saviour, and gavest them peace,* come to us and save us.

And if there be a feast of the Lord: Glory, both now, *and the kontakion of the feast. If not, these*:

Glory to the Father, and to the Son, and to the Holy Spirit.

O God of our fathers, Who ever dealest by us according to Thy kindness, do not withdraw Thy mercy from us, but through their intercessions guide our life in peace.

Both now and ever, and unto the ages of ages. Amen.

Through the intercessions, O Lord, of all the saints and the Theotokos, grant us Thy peace, and have mercy on us, as the only Compassionate One.

Lord, have mercy. *Thrice*. Father (Master), bless.

Priest: Blessed is God Who is kind, and nourisheth us from His bountiful gifts, through His grace and love for mankind, always, now and ever, and unto the ages of ages. Amen.

Concerning the offering of the Panagia, How it came to be, and for what reason.

After the awesome Resurrection of our Saviour Jesus Christ, and the coming of the Holy Spirit, and before the dispersal of the holy apostles for preaching, all the apostles were together; and when, after prayer, they reclined at dinner, they left a place at the head (of the table) empty, and placed at the head a portion of bread from which they partook as being Christ's portion. After dinner, when they had stood up and given thanks, they partook of the portion of bread which is called "the Lord's portion." When they lifted this up, they said: "Glory to Thee, O our God, glory to Thee. Glory to the Father, and to the Son, and to the Holy Spirit." And instead of "Great is the name," "Christ is risen" until the Ascension. Thenceforth: "Great is the name of the Holy Trinity. O Lord Jesus Christ, come to our aid." This then is how things were performed. And each of them performed this wherever he happened to be, until the Dormition of the Theotokos. But when the clouds accomplished the worldwide gathering for the

sake of the repose of the Lady Theotokos, who had reposed in majesty, on the third day after her burial they were having a commemorative meal. And after arising from dinner, and lifting up, according to custom, the portion of bread which lay in Christ's name, and saying, "Great is the name," they added, "O Wonder most glorious!" The one who had died, with a cloud and light-bearing angels, appeared as alive, in the air, saying: "Rejoice! for I am with you all days," granting them this joy-creating event from her Son. The disciples, marvelling at this wonder, instead of "O Lord Jesus Christ," cried out: "O most holy Theotokos, come to our aid!" Having come to her tomb and not finding her most holy body, they came to believe truly that she who had lived in the body was resurrected after three days like her Son, and she who had reposed had passed into the heavens, and reigneth with Christ unto the ages of ages. Amen.

THE END OF THE PANAGIA SERVICE

THE NINTH HOUR

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen. Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things, and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

From Thomas Sunday through the Apodosis of Pascha, after the reader saith Amen (above), he immediately saith thrice:

Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Then continuing with*:

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. Lord, have mercy. *Twelve times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

PSALM 83

How beloved are Thy dwellings, O Lord of hosts; my soul longeth and fainteth

for the courts of the Lord. My heart and my flesh have rejoiced in the living God. For the sparrow hath found herself a house, and the turtledove a nest for herself where she may lay her young, Even Thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee. Blessed is the man whose help is from Thee; he hath made ascents in his heart, in the vale of weeping, in the place which he hath appointed. Yea, for the lawgiver will give blessings; they shall go from strength to strength, the God of gods shall be seen in Sion. O Lord of hosts, hearken unto my prayer; give ear, O God of Jacob. O God, our defender, behold, and look upon the face of Thine anointed one. For better is one day in Thy courts than thousands elsewhere. I have chosen rather to be an outcast in the house of my God than to dwell in the tents of sinners. For the Lord loveth mercy and truth, God will give grace and glory; the Lord will not withhold good things from them that walk in innocence. O Lord God of hosts, blessed is the man that hopeth in Thee.

PSALM 84

Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob. Thou hast forgiven the iniquities of Thy people, Thou hast covered all their sins. Thou hast made all Thy wrath to cease, Thou hast turned back from the wrath of Thine anger. Turn us back, O God of our salvation, and turn away Thine anger from us. Wilt Thou be wroth with us unto the ages? Or wilt Thou draw out Thy wrath from generation to generation? O God, Thou wilt turn and quicken us, and Thy people shall be glad in Thee. Show us, O Lord, Thy mercy, and Thy salvation do Thou give unto us. I will hear what the Lord God will speak in me; for He will speak peace to His people and to His saints and to them that turn their heart unto Him. Surely nigh unto them that fear Him is His salvation, that glory may dwell in our land. Mercy and truth are met together, righteousness and peace have kissed each other. Truth is sprung out of the earth, and righteousness hath looked down from heaven. Yea, for the Lord will give goodness, and our land shall yield her fruit. Righteousness shall go before Him and shall set His footsteps in the way.

PSALM 85

Bow down Thine ear, O Lord, and hearken unto me, for poor and needy am I.

Preserve my soul, for I am holy; save Thy servant, O my God, that hopeth in Thee. Have mercy on me, O Lord, for unto Thee will I cry all the day long; make glad the soul of Thy servant, for unto Thee have I lifted up my soul. For Thou, O Lord, art good and gentle, and plenteous in mercy unto all them that call upon Thee. Give ear, O Lord, unto my prayer, and attend unto the voice of my supplication. In the day of mine affliction have I cried unto Thee, for Thou hast heard me. There is none like unto Thee among the gods, O Lord, nor are there any works like unto Thy works. All the nations whom Thou hast made shall come and shall worship before Thee, O Lord, and shall glorify Thy name. For Thou art great and workest wonders; Thou alone art God. Guide me, O Lord, in Thy way, and I will walk in Thy truth; let my heart rejoice that I may fear Thy name. I will confess Thee, O Lord my God, with all my heart, and I will glorify Thy name forever. For great is Thy mercy upon me, and Thou hast delivered my soul from the nethermost hades. O God, transgressors have risen up against me, and the assembly of the mighty hath sought after my soul, and they have not set Thee before them. But Thou, O Lord my God, art compassionate and merciful, long suffering and plenteous in mercy, and true. Look upon me and have mercy upon me; give Thy strength unto Thy servant, and save the son of Thy handmaiden. Work in me a sign unto good, and let them that hate me behold and be put to shame; for Thou, O Lord, hast holpen me and comforted me.

And again: Work in me a sign unto good, and let them that hate me behold and be put shame; for Thou, O Lord, hast holpen me and comforted me.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of age. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Lord, have mercy. *Thrice*. (*If Lent, go to* LENTEN SERVICE, *next page*.)

Here we say the first troparion, if there be two.

Glory to the Father, and to the Son, and to the Holy Spirit.

And we say the appointed troparion (or the second, if there be two).

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O Thou Who for our sake wast born of a Virgin, and didst suffer crucifixion, O Good One, and didst despoil death by death, and, as God, didst reveal the resurrection: Disdain not them which Thou hast fashioned with Thy hand; show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth, who intercedeth for us; and do Thou, our Saviour, save a despairing people.

Deliver us not up utterly, for Thy holy name's sake, neither disannul Thou

Thy covenant, and cause not Thy mercy to depart from us, for Abraham's sake, Thy beloved, and for Isaac's sake, Thy servant, and for Israel's, Thy holy one. *Then*: Holy God,… *page 178*.

LENTEN SERVICE

At the Lenten weekday service, after Lord, have mercy:

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

And the appointed kathisma, if there be one. After ending the kathisma in the usual manner, the reader saith: Lord, have mercy, *thrice*.

Priest: O Thou Who at the ninth hour for our sake didst taste of death in the flesh, mortify our carnal mind, O Christ God, and save us.

Chanters (in the 8th (stichera) Tone): O Thou Who at the ninth hour* for our sake didst taste of death in the flesh,* mortify our carnal mind,* O Christ God, and save us. *Prostration*.

Stichos 1: Let my supplication draw nigh before Thee, O Lord; according to Thine oracle give me understanding.

Chanters: O Thou Who at the ninth hour* for our sake didst taste of death in the flesh,* mortify our carnal mind,* O Christ God, and save us. *Prostration*.

Stichos 2: Let my petition come before Thee, O Lord; according to Thine oracle deliver me.

Chanters: O Thou Who at the ninth hour* for our sake didst taste of death in the flesh,* mortify our carnal mind,* O Christ God, and save us. *Prostration*.

Priest: Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

Theotokion: O Thou Who for our sake wast born of a Virgin, and didst suffer crucifixion, O Good One, and didst despoil death by death, and, as God, didst reveal the resurrection: Disdain not them which Thou hast fashioned with Thy hand; show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth, who intercedeth for us; and do Thou, our Saviour, save a despairing people.

At this point, the reading from The Ladder. *Then*:

Deliver us not up utterly, for Thy holy name's sake, neither disannul Thou Thy covenant, and cause not Thy mercy to depart from us, for Abraham's sake, Thy beloved, and for Isaac's sake, Thy servant, and for Israel's, Thy holy one.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And he saith the kontakion of the feast, or of the saint of the day. If there be two kontakia, he saith the kontakion which was chanted after the 6th Ode at Matins*.

LENTEN SERVICE

But if it be a Lenten Service, we say these troparia, Eighth Tone:

Seeing the Author of life hanging on the Cross, the thief said: Were it not God incarnate Who is crucified with us, the sun would not have hid its rays, nor would the earth have quaked and trembled. But do Thou Who endurest all things remember me, O Lord, in Thy kingdom.

Glory to the Father, and to the Son, and to the Holy Spirit.

In the midst of two thieves, Thy Cross was found to be a balance of justice; for the one was borne down to hades by the weight of his blasphemy; the other was raised up from his sins to the knowledge of theology. O Christ God, glory be to Thee.

Both now and ever, and unto the ages of ages. Amen.

When she who bare the Lamb and Shepherd and Saviour of the world beheld Him on the Cross, she said with tears: The world rejoiceth at receiving redemption, but my bowels burn as I see Thy crucifixion which Thou endurest

for all, O my Son and my God.

Lord, have mercy. *Forty times. And the Prayer of the Hours*:
Thou who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen.

LENTEN SERVICE

And if it be a Lenten Service, the priest saith:

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. *Prostration*.

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant *Prostration*.

Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. *Prostration*.

If it be Great Lent, the reader saith: Amen, *and immediately the prayer* O Master, Lord Jesus Christ, our God, *below*.

If it be the first day of the Nativity Fast or the Apostles' Fast, we make twelve

reverences, and with each we say: O God, cleanse me a sinner. *Then*:

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. *Prostration*.

Reader: Amen.

Then the prayer of Basil the Great:

O Master, Lord Jesus Christ, our God, Who art long-suffering in the face of our transgressions, and Who hast brought us even unto this present hour, wherein Thou didst hang upon the life-giving Tree, and didst make a way into paradise for the wise thief, and by death didst destroy death: Be gracious unto us sinners and Thine unworthy servants; for we have sinned and committed iniquity, and are not worthy to lift up our eyes and behold the height of heaven, for we have abandoned the way of Thy righteousness, and have walked in the desires of our hearts. But we beseech Thy boundless goodness: Spare us, O Lord, according to the multitude of Thy mercy and save us for Thy holy name's sake; for our days were consumed in vanity. Rescue us from the hand of the adversary, and forgive us our sins, and mortify our carnal mind; that, putting aside the old man, we may be clad with the new, and live for Thee, our Master and Benefactor; and that thus by following in Thy commandments, we may attain to rest everlasting, wherein is the dwelling-place of all them that rejoice. For Thou art indeed the true joy and gladness of them that love Thee, O Christ our God, and unto Thee we send up glory, with Thine unoriginate Father, and Thy Most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

THE END OF THE NINTH HOUR

THE INTER-HOUR OF THE NINTH HOUR

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

PSALM 112

Praise the Lord, O ye servants, praise ye the name of the Lord. Blessed be the name of the Lord from henceforth and for evermore. From the rising of the sun unto the going down of the same, the name of the Lord is to be praised. High above all the nations is the Lord, above the heavens is His glory. Who is like unto the Lord our God? Who dwelleth on high and looketh down on things that are lowly, in heaven and on the earth, Who raiseth up the poor man from the earth, and from the dunghill lifteth up the pauper, That He may seat him with princes, with the princes of His people, Who maketh the barren woman to dwell in a house and be a mother rejoicing over children.

PSALM 137

I will confess Thee, O Lord, with my whole heart; and before angels will I chant unto Thee, for Thou hast heard all the words of my mouth. I will worship towards Thy holy temple and confess Thy name, for Thy mercy and for Thy truth; for Thou hast magnified Thy holy name above all that is. In whatsoever day I call upon Thee, quickly hearken unto me; Thou shalt abundantly endow my soul with Thy strength. Let all the kings of the earth, O Lord, confess Thee, for they have heard all the words of Thy mouth. And let them sing in the ways of the Lord, for great is the glory of the Lord. For the Lord is exalted, yet on lowly things He looketh; and things haughty He knoweth from afar. Though I should walk in the midst of affliction, Thou shalt quicken me; against the wrath of mine enemies hast Thou stretched forth Thy hands, and Thy. right hand hath saved me. The Lord shall give recompence in my behalf. O Lord, Thy mercy endureth for ever; disdain not the work of Thy hands.

PSALM 139

Rescue me, O Lord, from the evil man; from the unjust man deliver me. Who have devised injustice in their heart; all the day long have they arrayed themselves for wars. They have whetted their tongue like that of a serpent; the venom of asps is under their lips. Keep me, O Lord, from the hand of the sinner; rescue me from unjust men who have devised to undermine my steps. The proud have hid a snare for me, and with cords have they spread a snare for my feet; stumbling-blocks near the paths have they set for me. I said unto the Lord: Thou art my God; give ear, O Lord, unto the voice of my supplication. Lord, O Lord, Thou strength of my salvation, Thou hast overshadowed my head in the day of battle. Because of my desire, O Lord, give me not up unto the sinner. They have taken counsel against me; forsake me not, lest they should be exalted. As for the head of those that encircle me, the mischief of their lips shall cover them. Coals shall fall upon them; in fire shalt Thou cast them down, and they shall not stand in afflictions. A babbling man shall not prosper on the earth; evils shall hunt an unjust man to his destruction. I know that the Lord will maintain the cause of the poor and the justice of the paupers. Surely the righteous shall confess Thy name, and the upright shall dwell in Thy presence.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And these troparia*:

O Thou Who didst enlighten the earth by the Gross, and didst call sinners to repentance, let me not be separated from Thy flock, O Good Shepherd, but seek

me, the prodigal, O Master, and join me to the holy flock, for Thou alone art merciful and the Lover of mankind.

Glory to the Father, and to the Son, and to the Holy Spirit.

As the thief confessed do I cry unto Thee, O Good One: In Thy kingdom remember me, O Lord, and number me with him, O Thou Who willingly didst deign to suffer for our sake.

Both now and ever, and unto the ages of ages. Amen.

O come, let us praise Him Who was crucified for our sake, Him Whom Mary saw on the Tree, and said: Though Thou sufferest crucifixion, Thou art my Son and God.

Lord, have mercy. *Forty times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Reader: Amen.

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. *Prostration*.

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. *Prostration*.

Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. *Prostration*.

Reader: Amen. *Then the prayer of Basil the Great*:

O Master, Lord Jesus Christ, our God, Who art long-suffering in the face of our transgressions, and Who hast brought us even unto this present hour, wherein Thou didst hang upon the life-giving Tree, and didst make a way into paradise for the wise thief, and by death didst destroy death: Be gracious unto us sinners and Thine unworthy servants; for we have sinned and committed iniquity, and are not worthy to lift up our eyes and behold the height of heaven, for we have abandoned the way of Thy righteousness, and have walked in the desires of our hearts. But we beseech Thy boundless goodness: Spare us, O Lord, according to the multitude of Thy mercy and save us for Thy holy name's sake; for our days were consumed in vanity. Rescue us from the hand of the adversary, and forgive

us our sins, and mortify our carnal mind; that, putting aside the old man, we may be clad with the new, and live for Thee, our Master and Benefactor; and that thus by following in Thy commandments, we may attain to rest everlasting, wherein is the dwelling-place of all them that rejoice. For Thou art indeed the true joy and gladness of them that love Thee, O Christ our God, and unto Thee we send up glory, with Thine unoriginate Father, and Thy Most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless. *And the dismissal*.

THE END OF THE INTER-HOUR OF THE NINTH HOUR

THE ORDER OF THE VESPERS

The daily Vespers beginneth thus (*for Great Vespers, see following page*):

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen. (*If the Vespers be not preceded by the Ninth Hour, then*: Glory to Thee, our God…; O Heavenly King *through* Our Father…; Lord, have mercy, *twelve*, Glory, both now, *then*):

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

PSALM 103

Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment, Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters, Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds, Who maketh His angels spirits, and His ministers a flame of fire, Who establisheth the earth in the sureness thereof; it shall not be turned back for ever and ever. The abyss like a garment is His mantle; upon the mountains shall the waters stand. At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid. The mountains rise up and the plains sink down, unto the place where Thou hast established them. Thou appointedst a bound that they shall not pass, neither return to cover the earth. He sendeth forth springs in the valleys; between the mountains will the waters run. They shall give drink to all the beasts of the field: the wild asses will wait to quench their thirst. Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice. He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and green herb for the service of men, To bring forth bread out of the earth; and wine maketh glad the heart of man. To make his face cheerful with oil; and bread strengtheneth man’s heart. The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted. There will the sparrows make their nests; the house of the heron is chief among them. The high mountains are a refuge for the harts, and so is the rock for the hares. He hath made the moon for seasons; the sun knoweth his going down. Thou appointedst

the darkness, and there was the night, wherein all the beasts of the forest will go abroad. Young lions roaring after their prey, and seeking their food from God. The sun ariseth, and they are gathered together, and they lay them down in their dens. But man shall go forth unto his work, and to his labour until the evening. How magnified are Thy works, O Lord! In wisdom hast Thou made them all; the earth is filled with Thy creation. So is this great and spacious sea, therein are things creeping innumerable, small living creatures with the great. There go the ships; there this dragon, whom Thou hast made to play therein. All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it. When Thou openest Thy hand, all things shall be filled with goodness; when Thou turnest away Thy face, they shall be troubled. Thou wilt take their spirit, and they shall cease; and unto their dust shall they return. Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Let the glory of the Lord be unto the ages; the Lord will rejoice in His works, Who looketh on the earth and maketh it tremble, Who toucheth the mountains and they smoke. I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being. May my words be sweet unto Him, and I will rejoice in the Lord. O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul.

The sun knoweth his going down, Thou appointedst the darkness, and there was the night. How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

But if there be a vigil, the Great Vespers beginneth thus:

Deacon (*if no deacon serve, this is not said*): Arise! O Lord, bless!

Priest: Glory to the Holy, and Consubstantial, and Life-creating, and Indivisible Trinity, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Clergy (*chanting*): O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

O come, let us worship and fall down before Him.

Then the chanters chant the following selected verses from the 103rd Psalm:
Bless the Lord, O my soul. Blessed art Thou, O Lord. Bless the Lord, O my soul. O Lord my God, Thou hast been magnified exceedingly.

Refrain: Blessed art Thou, O Lord.

Confession and majesty hast Thou put on.

Refrain: Blessed art Thou, O Lord.

Upon the mountains shall the waters stand.

Refrain: Wondrous are Thy works, O Lord.

Between the mountains will the waters run.

Refrain: Wondrous are Thy works, O Lord.

In wisdom hast Thou made them all, hast Thou made them all.

Refrain: Glory to Thee, O Lord, Who hast made them all, Who hast made them all.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Then, regardless of the rank of the service, the Great Ectenia is said:

Deacon (*Priest*): In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For the Orthodox episcopate of the Church of Russia; for our lord the Very Most Reverend Metropolitan *N*., First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop *N., whose diocese it is*); for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the

Lord.)

Chanters: Lord, have mercy.

Deacon (*Priest*): For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): That He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love, and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For this city, (or town, or holy monastery) every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): For travelers by sea, land, and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon (*Priest*): Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

If it be a Monday through Friday evening, and a simple service, the appointed kathisma is read (on Sunday evenings no kathisma), followed by the Small Ectenia (see below). (Exception: If it be a weekday and there was a vigil the night before, the kathisma is omitted, and we immediately go to Lord, I have cried.)

If there be a polyeleos, we chant only the following selected verses of the first

kathisma, i.e., Blessed is the man. *If there be a vigil, we chant either the first stasis of the first kathisma or the following selected verses. If a feast of the Lord fall on a Monday, we chant only the first stasis of the first kathisma or the following selected verses. If a feast of the Lord fall on a Tuesday through Saturday, there is no kathisma and we immediately chant* Lord, I have cried, *see following page*.

If it be a Sunday vigil (Saturday evening), we chant the first stasis of the first kathisma and the other two stases are read. If a feast of vigil rank coincide with the Sunday vigil, we still chant as for Sunday. According to current practice usually only the following selected verses are chanted.

Chanters: Blessed is the man that hath not walked in the counsel of the ungodly. Alleluia, alleluia, alleluia.

For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Alleluia, alleluia, alleluia.

Serve ye the Lord with fear, and rejoice in Him with trembling. Alleluia, alleluia, alleluia.

Blessed are all that have put their trust in Him. Alleluia, alleluia, alleluia.

Arise, O Lord, save me, O my God. Alleluia, alleluia, alleluia.

Salvation is of the Lord, and Thy blessing is upon Thy people. Alleluia, alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit. Alleluia, alleluia, alleluia.

Both now and ever, and unto the ages of ages. Amen. Alleluia, alleluia, alleluia.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Then the Small Ectenia. (*After* Blessed is the man *or the appointed kathisma*).

Deacon (*Priest*): Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon (*Priest*): Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and

ever, and unto the ages of ages.

Chanters: Amen.

If it be a Saturday evening, after the second stasis of the kathisma, again the Small Ectenia, with the following Exclamation:

Priest: For a good God Thou art, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

And if it be a Saturday evening, after the third stasis of the kathisma, again the Small Ectenia, with the following Exclamation:

Priest: For Thou art our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

And, regardless of the rank of service, we chant Lord, I have cried *in the Tone of the Sunday, or the Tone of the stichera of the Menaion service, or the Tone of the Octoechos stichera if it be a simple service*.

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Lord, I have cried unto Thee, hearken unto me.* Hearken unto me, O Lord.* Lord, I have cried unto Thee, hearken unto me;* attend to the voice of my supplication,* when I cry unto Thee.* Hearken unto me, O Lord.

Let my prayer be set forth* as incense before Thee,* the lifting up of my hands* as an evening sacrifice.* Hearken unto me, O Lord.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted, unless it be a Vigil, when they are chanted.

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

If there be 10 stichera (*Saturday evenings and Liturgies of the Presanctified*):

Reader: Bring my soul out of prison: *Chanters*: that I may confess Thy name. *And the first stichera. Thus with the rest of the stichoi*.

The righteous shall wait patiently for me* until Thou shalt reward me.

If there he 8 stichera (*services of vigil or polyeleos rank*):

Out of the depths have I cried unto Thee, O Lord;* O Lord, hear my voice.

Let Thine ears be attentive* to the voice of my supplication.

If there be 6 stichera (*all services of doxology rank, and all simple services, i. e., 6 stichera from the Menaion, or 3 from the Octoechos and 3 from the Menaion*):

If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?* For with Thee there is forgiveness.

For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word,* my soul hath hoped in the Lord.

If there be 4 stichera (*only at Small Vespers*):

From the morning watch until night, from the morning watch* let Israel hope in the Lord.

For with the Lord there is mercy, and with Him is plenteous redemption;* and He shall redeem Israel out of all his iniquities.

O praise the Lord, all ye nations;* praise Him, all ye peoples.

For He hath made His mercy to prevail over us,* and the truth of the Lord abideth for ever.

Glory to the Father, and to the Son, and to the Holy Spirit.

Sticheron (Doxastichon) from the Menaion, if there be one. If there be a feast of the Lord or of the Theotokos: Glory, both now, *and the Theotokion of the feast*.

Both now and ever, and unto the ages of ages. Amen.

And the Theotokion. If it be Saturday evening, we chant the Dogmatikon of the Sunday tone. If it be a Sunday through Thursday evening, we chant the Theotokion provided in the Menaion service, if there be one. If not, we chant the proper Theotokion from the back of the Menaion, depending on the rank of the service (i.e., either the Dogmatikon of the tone or the lesser Theotokion of the tone). If it be a Tuesday or Thursday evening and a simple service, we chant the Stavrotheotokion provided in the Menaion service of the day, or from the Octoechos. If it be a Friday evening, we chant the Dogmatikon of the tone of the week.

If there be a vigil or polyeleos, and on September 1 and 13, there will be an Entry:

Deacon (*Priest*): Wisdom, Aright!

Chanters, the Vesper Hymn, the work of Sophronius, patriarch of Jerusalem.

O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: Having come to the setting of the sun, having beheld the evening light, we praise the Father, the Son, and the Holy Spirit: God. Meet it is for Thee at all times to be hymned with reverent voices, O Son of God, Giver of life. Wherefore, the world doth glorify Thee.

If it be a simple service, the Vesper Hymn may be read.

Deacon (*Priest*): Let us attend.

Priest: Peace be unto all.

Deacon (*Priest*): Wisdom! The Prokeimenon in the ___ Tone.

THE DAILY PROKEIMENA

(*During Great Lent, special prokeimena with parables on weekdays*)

On Saturday evening, the Sixth Tone:

The Lord is King, He is clothed with majesty.

Stichos 1: The Lord is clothed with strength and He hath girt Himself.

Stichos 2: For He established the world which shall not be shaken.

Stichos 3: Holiness becometh Thy house, O Lord, unto length of days.

On Sunday evening, the Eighth Tone:

Behold now, bless ye the Lord, all ye servants of the Lord.

Stichos: Ye that stand in the house of the Lord, in the courts of the house of our God.

On Monday evening, the Fourth Tone:

The Lord will hearken unto me when I cry unto Him.

Stichos: When I called upon Thee, O God of my righteousness, Thou didst hearken unto me.

On Tuesday evening the First Tone:

Thy mercy, O Lord, shall pursue me all the days of my life.

Stichos: The Lord is my shepherd, and I shall not want. In a place of green pasture, there hath He made me to dwell.

On Wednesday evening, the Fifth Tone:

O God, in Thy name save me, and in Thy strength do Thou judge me.

Stichos: O God, hearken unto my prayer, give ear unto the words of my mouth.

On Thursday evening, the Sixth Tone:

My help cometh from the Lord, Who hath made heaven and the earth.

Stichos: I have lifted up mine eyes to the mountains, from whence cometh my help.

On Friday evening the Seventh Tone:

O God, my helper art Thou, and Thy mercy shall go before me.

Stichos: Rescue me from mine enemies, O God, and from them that rise up against me redeem me.

If there be a vigil or polyeleos, and on September 1 and 13:

Deacon (*Priest*): Wisdom!

Reader: The Reading is from _____.

Deacon (*Priest*): Let us attend. *And the parables are read*.

LENTEN SERVICE

If it be a weekday service during the Apostles' or the Nativity Fast and the Menaion indicate Alleluia, *then instead of the prokeimenon of the day we may chant (optional)*:

On Monday evening, Alleluia, *thrice in the Sixth Tone*.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath. *Alleluia, thrice*.

Stichos: And unto the ages of ages. *And we in a loud voice chant Alleluia, thrice*.

On Tuesday and Thursday evening, Alleluia, *thrice in the Sixth Tone*.

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for It is holy. *Alleluia, thrice*.

Stichos: And unto the ages of ages. *Alleluia, thrice*.

On Wednesday evening, Alleluia, *thrice in the Sixth Tone*.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world. *Alleluia, thrice*.

Stichos: And unto the ages of ages. *Alleluia, thrice*.

But on Sunday and Friday evenings, Alleluia is never chanted.

If there be a vigil or polyeleos, and on September 1 and 13, the Augmented Ectenia (see page 201) is said after the parables, followed by Vouchsafe, O Lord, *below. If it be a simple service, immediately after the prokeimenon*:

Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth for ever, disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Deacon (*Priest*): Let us complete our evening prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon (*Priest*): Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon (*Priest*): That the whole evening may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon (*Priest*): A Christian ending to our life, painless, blameless, peaceful, and a good defence before the dread judgment seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon (*Priest*): Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For a good God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Priest: Peace be unto all.

Chanters: And to Thy spirit.

Deacon (*Priest*): Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord. (*Slowly, if there be no deacon*.)

Priest: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Then we chant the Aposticha. If it be a daily simple service, we chant the Aposticha from the Octoechos, or during Great Lent from the Triodion, with the following stichoi:

Stichos 1: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God,* until He take pity on us.

Stichos 2: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper,* and abasement on the proud.

If it be a Saturday evening, we chant the Aposticha of the Resurrection, with these Stichoi:

Stichos 1: The Lord is King,* He is clothed with majesty.

Stichos 2: For He established the world* which shall not be shaken.

Stichos 3: Holiness becometh Thy house, O Lord,* unto length of days.

If there be a polyeleos, we chant the Aposticha of the saint from the Menaion, with its stichoi.

But if there be a vigil, we chant the Litia stichera as we go forth to the narthex for the Litia. We always chant first the first Litia sticheron of the temple, unless it be one of the great feasts.

Then the prayers and petitions of the Litia. Deacon (Priest):

Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly Bodiless Hosts; of the honourable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious, and all-praised apostles; (*if there be commemorated one of the Twelve Apostles or the Evangelists, there is said*: of the holy Apostle (and Evangelist) *N*., and the other holy, glorious, and all-praised apostles); of our fathers among the saints, and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; of the holy Equals-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-believing and Equal-of-the-Apostles Great Prince Vladimir, and the Blessed Great Princess of Russia, Olga; of our fathers among the saints, the Wonderworkers of All Russia: Michael, Peter, Alexis, Jonah, Philip, Macarius, Demetrius, Metrophanes, Tikhon, Theodosius, Joasaph, Hermogenes, Pitirim, Innocent, and John: of the holy Hieromartyrs and Confessors: Tikhon, Patriarch

of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan, Agathangel of Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the priests John, John, Peter, and Philosoph, and all the new hieromartyrs and confessors of the Russian Church; of the holy, glorious, and victorious martyrs: the holy, glorious Great-martyr, Trophy-bearer and Wonderworker George; the holy Great-martyr and Healer Panteleimon; the holy Great-martyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; and the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa-Martyr Alexandra, the Martyred Crown Prince Alexis, and the Royal Martyrs Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs of Russia; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius, the Abbot of Radonezh, and Seraphim of Sarov; Job, Abbot and Wonderworker of Pochaev; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia; of our holy and God-bearing fathers: Herman of Alaska; Paisius Velichkovsky; Leo, Macarius, Ambrose, and the other Elders of Optina; the hierarchs Innocent of Moscow, Nicholas of Japan, John of Shanghai and San Francisco; and Saint(s) *N.*(*N*), (*whose temple it is and whose day it is*, whose memory we celebrate); of the holy and Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

Chanters: Lord, have mercy. *Forty times*.

Deacon (*Priest*): Again we pray for the Orthodox episcopate of the Church of Russia; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop *N., whose diocese it is*) (*if it be a monastery*: and for our Archimandrite *N.*, or Abbot *N.*), and for all our brotherhood in Christ, and for every Christian soul that is afflicted and tormented, in need of the mercy and help of God; for the protection of this city (*or* town, *or* monastery) and them that dwell therein; for the peace and welfare of the whole world; for the good estate of the holy churches of God; for the salvation and help of our fathers and brethren that labour with zeal and the fear of God; for them that are absent and abroad; for the health of them that are bedridden in infirmities; for the repose, refreshment, blessed memory, and remission of sins of all our fathers and brethren that have departed before us, and the Orthodox here and everywhere laid to rest; for the deliverance of the imprisoned; and for our brethren that are serving, and for all

that serve and have served in this holy temple (*or* monastery), let us say:

Chanters: Lord, have mercy. *Thirty times*.

Deacon (*Priest*): Again we pray for the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation; for this land, its authorities and armed forces, and every Christian land, let us say:

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray also that the Lord God may hearken unto the voice of the supplication of us sinners, and have mercy on us.

Chanters: Lord, have mercy. *Thrice*.

Priest (*Bishop*): Hearken unto us, O God our Saviour, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Priest (*Bishop*): Peace be unto all.

Chanters: And to thy spirit.

Deacon (*Priest*): Let us bow our heads unto the Lord.

Priest (*Bishop*):

O Master plenteous in mercy, O Lord Jesus Christ our God: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary: through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly Bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the holy glorious and all-praised apostles; of the holy, glorious and victorious martyrs; of our holy and God-bearing fathers; of our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; of the holy Equals-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-believing and Equal-of-the-Apostles Great Prince Vladimir, and the Blessed Great Princess of Russia, Olga; of our fathers among the saints, the Wonderworkers of All Russia: Michael, Peter, Alexis, Jonah, Philip, Macarius, Demetrius, Metrophanes, Tikhon, Theodosius, Joasaph, Hermogenes, Pitirim, Innocent, and John; of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of

Krutitsa, Cyril of Kazan, Agathangel of Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the priests John, John, Peter, and Philosoph, and all the new hieromartyrs and confessors of the Russian Church; of the holy, glorious, and victorious martyrs: the holy, glorious Great-martyr, Trophy-bearer and Wonderworker George; the holy Great-martyr and Healer Panteleimon; the holy Great-martyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; and the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa-Martyr Alexandra, the Martyred Crown Prince Alexis, and the Royal Martyrs Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs of Russia; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius, the Abbot of Radonezh, and Seraphim of Sarov; Job, Abbot and Wonderworker of Pochaev; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia; of our holy and God-bearing fathers: Herman of Alaska; Paisius Velichkovsky; Leo, Macarius, Ambrose, and the other Elders of Optina; the hierarchs Innocent of Moscow, Nicholas of Japan, John of Shanghai and San Francisco; and Saint(s) *N.*(*N*), (*whose temple it is and whose day it is*, whose memory we celebrate); of the holy and Righteous Ancestors of God, Joachim and Anna; and of all Thy saints; make our prayer acceptable; grant us the remission of our sins; shelter us with the shelter of Thy wings; drive away from us every enemy and adversary; make our life peaceful, O Lord; have mercy on us and on Thy world, and save our souls, for Thou art good and the Lover of mankind.

Chanters: Amen. *Then we chant the Aposticha of the feast as we re-enter the temple*.

Then, regardless of the rank of service, after the Aposticha, the Prayer of St. Symeon:

Reader/Canonarch: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light of revelation for the Gentiles, and the glory of Thy people Israel.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's

sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen. *And we chant the Dismissal Troparion* (*Tropria*).

If it be a simple service, we chant the troparion from the Menaion once; Glory, Both now: *and the Theotokion from the lesser Theotokia in the back of the Menaion, in the same tone as the troparion. If it be Lent, skip to LENTEN SERVICE, page 204. If there be a Litia, go to middle of page 202*.

THE AUGMENTED ECTENIA

Deacon (*Priest*): Let us all say with our whole soul and with our whole mind, let us say.

Chanters: Lord, have mercy.

Deacon (*Priest*): O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy.

Deacon (*Priest*): Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for the Orthodox episcopate of the Church of Russia; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop *N., whose diocese it is*), and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love, and piety.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery*: this holy monastery), and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for mercy, life, peace, health, salvation, visitation, pardon, and remission of the sins of the servants of God, the brethren of this holy temple (*if it be a monastery*: this holy monastery).

Chanters: Lord, have mercy. *Thrice*.

Deacon (*Priest*): Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice*.

Priest: For a merciful God Thou art, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

If it be a simple service, skip to bottom of page 203 for the dismissal sequence.

But if it be one of the twelve feasts, we chant the dismissl troparion thrice, followed by the blessing of the loaves, etc., as below. If it be some other vigil, and it be not Sunday, we chant the dismissal troparion of the saint twice, and O Theotokos and Virgin, rejoice! *as given below; if it be a Sunday, we chant* O Theotokos and Virgin *twice, and the dismissal troparion of the saint once. If it be a Sunday vigil only, without Litia, after* Our Father, *we chant thrice, in the Fourth Tone*:

Chanters: O Theotokos and Virgin, rejoice! Mary, full of grace, the Lord is with thee:* blessed art thou among women,* and blessed is the fruit of thy womb,* for thou hast borne the Saviour of our souls.

Then, if there hath been a Litia, the blessing of the loaves.

Deacon (*Priest*): Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest (*Bishop*): O Lord Jesus Christ our God, Who didst bless the five loaves and didst satisfy the five thousand: Do Thou Thyself bless also these loaves, wheat, wine, and oil; and multiply them in this city (*or* town, *or* holy monastery) and in all Thy world; and sanctify the faithful that partake of them. For it is Thou that dost bless and sanctify all things, O Christ our God, and unto Thee do we send up glory, together with Thine unoriginate Father, and Thine All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen. *And immediately*: Blessed be the name of the Lord from henceforth and for evermore. *Thrice*.

And the first ten verses of the 33rd Psalm are chanted:

Chanters: I will bless the Lord at all times,* His praise shall continually be in my mouth.

In the Lord shall my soul be praised;* let the meek hear and be glad.

O magnify the Lord with me,* and let us exalt His name together.

I sought the Lord, and He heard me,* and delivered me from all my tribulations.

Come unto Him, and be enlightened,* and your faces shall not be ashamed.

This poor man cried, and the Lord heard him,* and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him,* and will deliver them.

O taste and see that the Lord is good;* blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints;* for there is no want to them that fear Him.

Rich men have turned poor and gone hungry;* but they that seek the Lord shall not be deprived of any good thing.

Priest (*Bishop*): The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Chanters: Amen. *And the reader beginneth Matins with the Six Psalms*.

But if it be a simple service, or there be a polyeleos, and it is not a Sunday, after the chanting of the Dismissal Troparia, the dismissal sequence is as follows:

Deacon (*Priest*): Wisdom!

Chanters: Father (Master), bless!

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Chanters: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians, unto the ages of ages.

Priest: O most holy Theotokos, save us!

Chanters: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless!

And the priest maketh the dismissal of the day.

LENTEN SERVICE

If it be Great Lent, Sunday evening through Thursday evening the Augmented Ectenia is not said, and after the Aposticha and Now lettest Thou Thy servant, *and* Our Father, *we chant the following Troparia (instead of any troparia from the Menaion) in the Fourth* (*Special*) *Tone*:

Chanters: O Theotokos and Virgin, rejoice! Mary, full of grace, the Lord is with thee;* blessed art thou among women, and blessed is the fruit of thy womb;* for thou hast borne the Saviour of our souls. *Prostration*.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Baptizer of Christ, keep us all in remembrance,* that we may be delivered from our iniquities;* for to thee was given grace to intercede for us. *Prostration*.

Both now and ever, and unto the ages of ages. Amen.

Plead in our behalf, O holy apostles and all saints,* that we may be delivered from perils and afflictions;* for we have acquired you as fervent mediators before the Saviour. *Prostration*.

Beneath thy compassion do we take refuge, O Theotokos;* disdain not our supplication in times of affliction;* but do thou deliver us from perils, O only pure, O only blessed one. *Bow from the waist*.

Reader: Lord, have mercy. *Forty times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Reader: Amen. O Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this holy habitation (*or* this city, *or* this town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us (coming) in penitence and confession, for Thou art good and the Lover of mankind.

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. *Prostration*.

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. *Prostration*.

Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. *Prostration*.

(*On Sunday evenings of Great Lent go to page 207, where the Priest saith*: Glory to Thee, O Christ God, our hope, glory to Thee, *and the rest there*.)

Then twelve reverences, and with each we say: O God, cleanse me a sinner.

Then the Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. *Prostration*.

Reader: Amen. Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. Lord, have mercy. *Twelve times. And. the prayer*:

O All-Holy Trinity, the Consubstantial Dominion, the Indivisible Kingdom, and Cause of every good: Show Thy good will even unto me, the sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.

Blessed be the name of the Lord from henceforth and for evermore. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

PSALM 33

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

Priest: Wisdom!

Chanters: It is truly meet to bless thee, the Theotokos, ever-blessed and most

blameless, and Mother of our God. *Prostration*.

Priest: O most holy Theotokos, save us.

Chanters: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless!

And the priest maketh the dismissal of the day.

If it be a Lenten service during the Nativity Fast or the Apostles' Fast, then after the Prayer of St. Ephraim, and the Trisagion, and the priest's exclamation, the reader saith: Lord, have mercy, *twelve times*; Glory, Both now, *and* Lord, have mercy, *thrice*, Father (Master), bless! *And the priest, the dismissal*.

THE END OF VESPERS

HAVING ENTERED THE REFECTORY, WE SAY:

At Breakfast:

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Lord, have mercy. *Thrice*. Bless.

Priest (Abbot, Abbess): O Christ God, bless the food and drink of Thy servants, for holy art Thou, always, now and ever, and unto the ages of ages.

Chanters: Amen.

After Breakfast: We thank Thee, O Christ our God,* that Thou hast satisfied us with Thine earthly gifts;* deprive us not of Thy heavenly kingdom;* but as Thou camest among Thy disciples, O Saviour, and gavest them peace,* come to us and save us.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Lord, have mercy. *Thrice*. Bless.

Priest (Abbot, Abbess): God is with us through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Chanters: Amen.

At the Noon Meal:

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Lord, have mercy. *Thrice*. Bless.

Priest (Abbot, Abbess): O Christ God, bless the food and drink of Thy servants, for holy art Thou, always, now and ever, and unto the ages of ages.

Chanters: Amen.

After the Noon Meal: We thank Thee, O Christ our God,* that Thou hast satisfied us with Thine earthly gifts;* deprive us not of Thy heavenly kingdom;* but as Thou camest among Thy disciples, O Saviour, and gavest them peace,*

come to us and save us.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Lord, have mercy. *Thrice*. Bless.

Priest (Abbot, Abbess): Blessed is God Who is kind, and nourisheth us from His bountiful gifts, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Chanters: Amen.

At the Evening Meal, the priest (abbot, abbess):

The poor shall eat and be filled, and they that seek the Lord shall praise Him; their hearts shall live for ever and ever.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Bless.

And the priest (abbot, abbess): O Christ God, bless the food and drink of Thy servants, for holy art Thou, always, now and ever, and unto the ages of ages.

Chanters: Amen.

And after the Evening Meal, the priest (abbot, abbess): Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Thy womb, O Mother of God, became a holy table, having the heavenly Bread thereon, even Christ our God; all that eat thereof shall not die, as hath said the Nourisher of all.

Chanters: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Lord, have mercy. *Thrice*. Bless.

Priest (Abbot, Abbess): God is with us through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Chanters: Amen.

THE ORDER OF GREAT COMPLINE

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen. Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. Lord, have mercy. *Twelve times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

And if it be the first week of Great Lent, we begin with:

PSALM 69

O God, be attentive unto helping me; O Lord, make haste to help me. Let them be shamed and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils against me. Let them be turned back straightway in shame that say unto me: Well done! Well done! Let them be glad

and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified. But as for me, I am poor and needy; O God, come unto mine aid. My helper and my deliverer art Thou, O Lord; make no long tarrying.

And having completed this, we chant the Great Canon. But if it be not the first week of Great Lent, after O come, let us worship, *we begin with*:

PSALM 4

When I called upon Thee, O God of my righteousness, Thou didst hearken unto me; in mine affliction Thou hast enlarged me. Have compassion on me and hear my prayer. O ye sons of men, how long will ye be slow of heart? Why do ye love vanity, and seek after falsehood? Know also that the Lord hath made wondrous His holy one; the Lord will hearken unto me when I cry unto Him. Be angry, and sin not; feel compunction upon your beds for what ye say in your hearts. Sacrifice a sacrifice of righteousness, and hope in the Lord. Many say: Who will show unto us good things? The light of Thy countenance, O Lord, hath been signed upon us; Thou hast given gladness to my heart. From the fruit of their wheat, wine, and oil are they multiplied. In peace in the same place I shall lay me down and sleep. For Thou, O Lord, alone hast made me to dwell in hope.

PSALM 6

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath. Have mercy on me, O Lord, for I am weak. Heal me, O Lord, for my bones are troubled, and my soul is troubled greatly; but Thou, O Lord, how long? Turn to me again, O Lord, deliver my soul; save me for Thy mercy's sake. For in death there is none that is mindful of Thee, and in hades who will confess Thee? I toiled in my groaning; every night I will wash my bed, with tears will I water my couch. Through wrath is mine eye become troubled, I have grown old among all mine enemies. Depart from me all ye that work vanity, for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication, the Lord hath received my prayer. Let all mine enemies be greatly put to shame and be troubled, let them be turned back, and speedily be greatly put to shame.

PSALM 12

How long, O Lord, wilt Thou utterly forget me? How long wilt Thou turn Thy face away from me? How long shall I take counsel in my soul with grievings in my heart by day and by night? How long shall mine enemy be exalted over me? Look upon me, hear me, O Lord my God; enlighten mine eyes, lest at any time I sleep unto death. Lest at any time mine enemy say: I have prevailed against him. They that afflict me will rejoice if I am shaken; but as for me, I have hoped in Thy mercy. My heart will rejoice in Thy salvation. I will sing unto the Lord, Who is my benefactor, and I will chant unto the name of the Lord Most High.

Look upon me, hear me, O Lord my God; enlighten mine eyes, lest at any time I sleep unto death. Lest at any time mine enemy say: I have prevailed against him.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

PSALM 24

Unto Thee, O Lord, have I lifted up my soul. O my God, in Thee have I trusted; let me never be put to shame, nor let mine enemies laugh me to scorn. Yea, let none that wait on Thee be put to shame; let them be ashamed which are lawless without a cause. Make Thy ways, O Lord, known unto me and teach me Thy paths. Lead me in Thy truth and teach me, for Thou art God my Saviour; for on Thee have I waited all the day long. Remember Thy compassions, O Lord, and Thy mercies, for they are from everlasting. The sins of my youth and mine ignorances remember not; according to Thy mercy remember Thou me, for the sake of Thy goodness, O Lord. Good and upright is the Lord; therefore will He set a law for them that sin in the way. He will guide the meek in judgment, He will teach the meek His ways. All the ways of the Lord are mercy and truth, unto them that seek after His covenant and His testimonies.

For the sake of Thy name, O Lord, be gracious unto my sin; for it is great. Who is the man that feareth the Lord? He will set him a law in the way which He hath chosen. His soul shall dwell among good things, and his seed shall inherit the earth. The Lord is the strength of them that fear Him, and His covenant shall be manifested unto them. Mine eyes are ever toward the Lord, for He it is that

will draw my feet out of the snare. Look upon me, and have mercy on me; for I am one only-begotten and poor. The afflictions of my heart are multiplied; bring me out from my necessities. Behold my lowliness and my toil, and forgive all my sins. Look upon mine enemies, for they are multiplied, and with an unjust hatred have they hated me. Keep my soul and rescue me; let me not be put to shame, for I have hoped in Thee. The innocent and the upright have cleaved unto me, for I waited on Thee, O Lord. Redeem Israel, O God, out of all his afflictions.

PSALM 30

In Thee, O Lord, have I hoped, let me not be put to shame in the age to come; in Thy righteousness deliver me, and rescue me. Bow down Thine ear unto me, make haste to rescue me, be Thou unto me a God to defend me and a house of refuge to save me. For my strength and my refuge art Thou, and for Thy name's sake wilt Thou guide me and nourish me. Thou wilt bring me out of this snare which they have hid for me, for Thou art my defender, O Lord. Into Thy hands I will commit my spirit; Thou hast redeemed me, O Lord God of truth. Thou hast hated them that cling to empty vanities; but I have hoped in the Lord. I will rejoice and be glad in Thy mercy, for Thou hast regarded my lowliness; Thou hast saved my soul out of necessities, And hast not shut me up in the hands of enemies; Thou hast set my feet in a spacious place. Have mercy on me, O Lord, for I am afflicted; mine eye is troubled with anger, as also my soul and my belly. For my life is spent with grief, and my years with groanings; my strength hath grown weak in poverty, and my bones are troubled. I am become a reproach among all mine enemies, and greatly for my neighbours also, and a fear to mine acquaintances. They that saw me without fled from me. I am forgotten by the heart like a dead man. I am become like a broken vessel. For I have heard the reproach of many that dwell round about; when they assembled together against me, they devised to take away my life. But as for me, I have hoped in Thee, O Lord; I said: Thou art my God; in Thy hands are my lots. Deliver me from the hands of mine enemies, and from them that persecute me. Make Thy face to shine upon Thy servant, save me in Thy mercy. O Lord, let me not be put to shame, for I have called upon Thee; let the ungodly be put to shame and let them be brought down into hades. Speechless be the deceitful lips which speak iniquity against the righteous man with arrogance and contempt. How great is the multitude of Thy goodness, O Lord, which Thou hast hid for them that fear

Thee, which Thou hast wrought for them that hope in Thee before the sons of men. Thou shalt hide them in the secrecy of Thy presence from the disturbance of men; Thou shalt shelter them in the tabernacle from contradiction of tongues. Blessed is the Lord, for He hath made His mercy wondrous in a fortified city. But as for me, I said in mine ectasy: I am cast away from the presence of Thine eyes. Therefore hast Thou heard the voice of my supplication when I cried unto Thee. O love ye the Lord, all ye His saints, for the Lord requireth truth; and unto them that act with exceeding pride, He rendereth them their due. Be ye manful, and let your heart be strengthened, all ye that hope in the Lord.

PSALM 90

He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven. He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him. For He shall deliver thee from the snare of the hunters and from every troubling word. With His shoulders will He overshadow thee, and under His wings shalt thou have hope. With a shield will His truth encompass thee; thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, Nor for the thing that walketh in darkness, nor for the mishap and demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but unto thee shall it not come nigh. Only with thine eyes shalt thou behold, and thou shalt see the reward of sinners. For Thou, O Lord, art my hope. Thou madest the Most High thy refuge; No evils shall come nigh thee, and no scourge shall draw nigh unto thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest at any time thou dash thy foot against a stone. Upon the asp and basilisk shalt thou tread, and thou shalt trample upon the lion and dragon. For he hath set his hope on Me, and I will deliver him; I will shelter him because he hath known My name. He shall cry unto Me, and I will hearken unto him. I am with him in affliction, and I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Then we chant these verses with sweet melody, not rapidly, but slowly, and with loud voice. (On Friday evening this is read, and everything from here to I BELIEVE, *Page 217, is read, not chanted*):

1st Choir: God is with us, understand, O ye nations, and submit yourselves: for God is with us.

2nd Choir, repeat. Reader: Hearken ye unto the ends of the earth.

Choirs, alternately: FOR GOD IS WITH US.

O ye powerful, submit yourselves.

FOR GOD IS WITH US.

For if ye again strengthen yourselves, ye shall again be vanquished.

FOR GOD IS WITH US.

And whatsoever counsel ye shall take, the Lord shall bring it to nought.

FOR GOD IS WITH US.

And the word, whatsoever ye speak, shall not remain with you.

FOR GOD IS WITH US.

And of your fear we shall be neither afraid nor in dread.

FOR GOD IS WITH US.

But the Lord our God, Him will we hallow, and He shall be fear unto us.

FOR GOD IS WITH US.

And if I be trusting in Him, He shall be unto me sanctification.

FOR GOD IS WITH US.

And I will be hoping in Him, and shall be saved by Him.

FOR GOD IS WITH US.

Behold, I and the children which God hath given me.

FOR GOD IS WITH US.

The people that walk in darkness have seen a great light.

FOR GOD IS WITH US.

Ye that dwell in the region and shadow of death, a light shall shine upon you.

FOR GOD IS WITH US.

For unto us a Child is born, unto us a Son is given.

FOR GOD IS WITH US.

Whose government is upon His shoulder.

FOR GOD IS WITH US.

And of His peace there is no end.

FOR GOD IS WITH US.

And His name shall be called Angel of Great Counsel.

FOR GOD IS WITH US.

Wonderful Counsellor.
FOR GOD IS WITH US.
Mighty God, Ruler, Prince of Peace.
FOR GOD IS WITH US.
Father of the age to come.
FOR GOD IS WITH US.

Then, 1st Choir: God is with us, understand, O ye nations, and submit yourselves: for God is with us.

2nd Choir: God is with us, understand, O ye nations, and submit yourselves: for God is with us.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

1st Choir: God is with us.

Reader: Both now and ever, and unto the ages of ages. Amen.

2nd Choir: God is with us.

Then, both choirs together: For God is with us!

And immediately these troparia:

1st Choir: The day being past, I give Thee thanks, O Lord;* the evening, I pray, together with the night* without sin grant me, O Saviour,* and save me.

2nd Choir: Glory to the Father, and to the Son,* and to the Holy Spirit.

The day being past, I glorify Thee, O Master;* the evening, I pray, together with the night* without temptation grant me, O Saviour,* and save me.

Then, 1st Choir: Both now and ever,* and unto the ages of ages. Amen.

The day being past, I hymn Thee, O Holy One;* the evening, I pray, together with the night* without peril grant me, O Saviour,* and save me.

The two choirs together, alternating phrases:

The bodiless nature of the Cherubim* with unceasing hymns glorify Thee.* The six-winged beings, the Seraphim,* with never-ceasing voices supremely exalt Thee.* And all the ranks of the Angels* praise Thee with thrice-holy hymns.* For before all art Thou the existing Father,* and Thou hast Thy co-unoriginate Son; and bearing the co-honourable Spirit of life,* Thou dost manifest the Indivisible Trinity.* O most holy Virgin Mother of God,* and ye eyewitnesses of the Word and servants,* all the choirs both of Prophets and Martyrs,* as those that have attained unto life immortal,* supplicate earnestly for us all,* for we all are in distress;* that, being delivered from the delusion of the evil one,* we may cry out the angelic hymn:* Holy, Holy, Holy, Thrice-holy Lord,* have mercy and save us. Amen.

And immediately, in a lower voice, the reader:

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light: true God of true God; begotten, not made; of one essence with the Father; by Whom all things were made; Who for us men, and for our salvation, came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; And was crucified for us under Pontius Pilate, and suffered, and was buried; And arose again on the third day according to the Scriptures; And ascended into the heavens, and sitteth at the right hand of the Father; And shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. In One, Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. I look for the resurrection of the dead, And the life of the age to come. Amen.

And immediately, O most holy Lady; *all are said twice except* O most holy Lady, *which is said thrice (once by each choir, whereas the other verses are alternated). And with each one we make a prostration, except on Friday evenings*, *when this is read instead of being chanted, we make a bow*:

O most holy Lady Theotokos, intercede for us sinners.

O all ye Heavenly Hosts of the holy Angels and Archangels, intercede for us sinners.

O holy John, Prophet and Forerunner and Baptist of our Lord Jesus Christ, intercede for us sinners.

O holy glorious Apostles, Prophets, and Marytrs, and all Saints, intercede for us sinners.

O our holy and God-bearing fathers, pastors, and ecumenical teachers, intercede for us sinners.

O our holy and God-bearing fathers Anthony and Theodosius, and all the holy fathers of the Caves, intercede for us sinners.

O (*patron saint of the temple*), intercede for us sinners.

O invincible and incomprehensible and divine power of the precious and life-giving Cross, forsake not us sinners.

O God, cleanse us sinners.

O God, cleanse us sinners, and have mercy on us.

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *And he readeth the following troparia*:

On Monday and Wednesday evenings, in the Second Tone:

Enlighten mine eyes, O Christ God, lest at any time I sleep unto death, lest at any time mine enemy say: I have prevailed against him.

Glory to the Father, and to the Son, and to the Holy Spirit.

Be my soul's helper, O God, for I pass through the midst of many snares; deliver me out of them, and save me, O Good One, for Thou art the Lover of mankind.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Seeing that we have no boldness on account of our many sins, do thou beseech Him that was born of thee, O Virgin Theotokos: for the supplication of a mother availeth much to win the Master's favour. Disdain not the prayers of sinners, O all-pure one, for merciful and mighty to save is He, Who deigned also to suffer for our sake.

On Tuesday and Thursday evenings, other troparia, in the Eighth Tone:

O Lord, Thou knowest the unsleeping vigilance of mine invisible enemies, and the weakness of my miserable flesh knowest Thou Who hast fashioned me: Into Thy hands, therefore, I will commit my spirit; shelter me with the wings of Thy goodness, lest at any time I sleep unto death, and enlighten the eyes of my mind to the enjoyment of Thy divine words, and raise me up in a seasonable time unto Thy glorification, for Thou alone art good and the Lover of mankind.

Stichos: Look upon me and hear me, O Lord my God.

How terrible is Thy judgment, O Lord, with the angels standing round about, the men being led in, the books opened, the deeds examined, the thoughts weighed. What judgment shall be awarded unto me who was conceived in sins? Who shall quench the flame for me, who shall enlighten the darkness for me, if not Thou, O Lord Who hast mercy on me, as the Lover of mankind.

Glory to the Father, and to the Son, and to the Holy Spirit.

Grant me tears, O God, as Thou didst once give to the sinning woman, and vouchsafe me to moisten Thy feet which have freed me from the path of delusion, and to offer to Thee as fragrant myrrh a pure life, fashioned in me by repentance, that I may hear Thy desired voice: Thy faith hath saved thee, go in peace.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Having in thee, O Theotokos, a hope that cannot be put to shame, I shall be saved; having obtained thy mediation, O most pure one, I shall not fear. I shall pursue enemies and triumph over them, having covered myself, as in a breastplate, only with thy protection; and imploring thine all-powerful aid, I cry unto thee: O Sovereign Lady, save me through thine intercessions, and raise me up from somber sleep to thy glorification, by the might of the Son of God Who was incarnate of thee.

On Friday evenings, the troparion of the Saturday commemoration or page 243.

Lord, have mercy. *Forty times*. Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Reader: Amen. *And this prayer of Basil the Great*:

O Lord, O Lord, Who hast delivered us from every arrow that flieth by day, deliver us from everything that walketh in darkness. Receive as an evening sacrifice the lifting up of our hands. Vouchsafe us also to pass through the course of the night without blemish, untempted by evil. And deliver us from every anxiety and fear that come to us from the devil. Grant unto our souls compunction, and unto our thoughts solicitude concerning the trial at Thy dread and righteous judgment. Nail down our flesh with the fear of Thee, and deaden

our earthly members, that in quietness of sleep we may be enlightened by the vision of Thy judgments. Take from us every unseemly dream and pernicious carnal desire. Raise us up at the hour of prayer fortified in faith and advancing in Thy commandments; through the benevolence and goodness of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

PSALM 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

PSALM 101

O Lord, hear my prayer, and let my cry come unto Thee. Turn not Thy face away from me; in the day when I am afflicted, incline Thine ear unto me. In the day when I call upon Thee, quickly hearken unto me. For my days are vanished like smoke, and my bones consumed like wood for the burning. I am smitten like grass, and withered is my heart, for I forgot to eat my bread. By reason of the voice of my groaning, my bone hath cleaved unto my flesh. I am become like a pelican of the wilderness, I am like an owl in a ruined house, I have watched, and am like a sparrow that sitteth alone upon the housetop. The whole day long mine enemies reproached me, and they that praised me made an oath against me. For before the face of Thy wrath and Thine anger I ate ashes like bread, and my drink I mingled with weeping; for after uplifting me, Thou hast dashed me down. My days like a shadow have declined, and I like grass am withered. But Thou, O Lord, for ever abidest, and Thy remembrance is unto generation and generation. Thou shalt rise up and have pity upon Sion, for it is time to have compassion on her, yea, the time is come. For Thy servants have taken pleasure in her stones, and they shall feel pity for her dust. And the nations shall fear Thy name, O Lord, and all the kings of the earth Thy glory. For the Lord shall build up Sion, and He shall be seen in His glory. He hath regarded the prayer of the humble, and hath not despised their supplication. Let this be written for another generation, and the people that is being created shall praise the Lord. For He hath looked out from His holy height, the Lord from heaven hath looked upon the earth, To hear the groaning of them that be in fetters, to loose the sons of the slain, To declare in Sion the name of the Lord, and His praise in Jerusalem, When the peoples are gathered together, and the kings to serve the Lord. He answered Him in the way of his strength: The fewness of my days declare unto me. Take me not away at the half of my days; in generations and generations are Thy years. In the beginning, O Lord, Thou didst lay the foundation of the earth, and the heavens are the works of Thy hands. They shall perish, but Thou abidest; and all like a garment shall grow old, And as a vesture shalt Thou fold them, and they shall be changed; but Thou art the same, and Thy years shall not fail. The sons of Thy servants shall have their dwelling, and their seed for ever shall be guided aright.

The Prayer of Manasses, King of Judea:

O Lord Almighty, the God of our fathers, of Abraham, and Isaac, and Jacob, and of their righteous seed; Who hast made heaven and the earth with all their majesty; Who hast bound the sea by the word of Thy commandment; Who hast closed the abyss, and sealed it by Thy terrible and glorious name; of Whom all things are afraid, and tremble from the presence of Thy might; for no one can endure the majesty of Thy glory, and unbearable is the wrath of Thy threatening toward sinners, but immeasurable and unsearchable is the mercifulness of Thy promise; for Thou art the Lord Most High, compassionate, long-suffering, and plenteous in mercy, and repentest of the evils of men: Thou, O Lord, according to the multitude of Thy goodness, hast promised penitence and forgiveness to them that have sinned against Thee, and in the multitude of Thy compassions hast decreed repentance for the salvation of sinners. Thou, therefore, O Lord God of hosts, hast not appointed repentance for the righteous, for Abraham and Isaac and Jacob, who have not sinned against Thee, but hast laid repentance upon me a sinner, for I have sinned more than the number of the sands of the sea. Mine iniquities are multiplied, and I am not worthy to look upon and to see the height of heaven for the multitude of mine iniquities. For I am bowed down with many iron bands so that I cannot lift up my head, and there is no release for me, because I have provoked Thine anger, and done evil before Thee, neither having done Thy will, nor having kept Thy commandments; and now I bow the knees of my heart, beseeching of Thee clemency. I have sinned, O Lord, I have sinned, and I know mine iniquities; but imploring I pray Thee: Loose me, O Lord, loose me, and destroy me not with mine iniquities. Neither in enmity for ever keep mine evils, neither condemn me to the nethermost parts of the earth. For Thou, O God, art the God of them that repent, and upon me Thou wilt show all Thy goodness; for Thou shalt save me who am unworthy, according to the plenitude of Thy mercy, and I will praise Thee continually throughout the days of my life: for all the heavenly hosts hymn Thee, and Thine is the glory unto the ages of ages. Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever,

and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen. *And these troparia, in the Sixth Tone*:

Have mercy on us, O Lord, have mercy on us;* for at a loss for any defence,* this prayer do we sinners offer unto Thee as Master: have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

Lord, have mercy on us;* for we have hoped in Thee, be not angry with us greatly,* neither remember our iniquities;* but look upon us now as Thou art compassionate,* and deliver us from our enemies,* for Thou art our God, and we, Thy people;* all are the works of the Thy hands, and we call upon Thy name.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: The door of compassion open unto us,* O blessed Theotokos,* for, hoping in thee, let us not perish;* through thee may we be delivered from adversities,* for thou art the salvation of the Christian race.

Reader: Lord, have mercy. *Forty times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Reader: Amen. *And this prayer*:

O Master, God the Father Almighty, O Lord, the Only-begotten Son, Jesus Christ, and O Holy Spirit, one Godhead, one Power: Have mercy on me a sinner, and by the judgments which Thou knowest, save me, Thine unworthy servant; for blessed art Thou unto the ages of ages. Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and

God.

(*Psalm 69 is omitted at this point when the Great Canon is read in the First Week*)

PSALM 69

O God, be attentive unto helping me; O Lord, make haste to help me. Let them be shamed and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils against me. Let them be turned back straightway in shame that say unto me: Well done! Well done! Let them be glad and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified. But as for me, I am poor and needy; O God, come unto mine aid. My helper and my deliverer art Thou, O Lord; make no long tarrying.

PSALM 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

Glory to God in the highest, and on earth peace, goodwill among men. We praise Thee, we bless Thee, We worship Thee, we glorify Thee, we give thanks

to Thee, for Thy great glory. O Lord, Heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ; and O Holy Spirit. O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only are holy, Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every night will I bless Thee, and I will praise Thy name for ever, yea, for ever and ever.

Lord, Thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee. O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God. For in Thee is the fountain of life, in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Vouchsafe, O Lord, to keep us this night without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth for ever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever unto ages of ages. Amen.

After this we say a canon to a saint of the commemorative cycle (from the Menaion), or to the Theotokos (from the Octoechos). And after the completion of the canon and stichera, we chant:

It is truly meet to bless thee, the Theotokos, ever-blessed and most blameless, and Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify. *Prostration*.

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen. *Then we chant in a loud voice, and slowly, in the Sixth Tone* (*except on Friday evenings we omit this entirely and say the kontakion of the Saturday commemoration*):

O Lord of hosts, be with us,* for beside Thee,* we have no other helper in adversity;* O Lord of hosts, have mercy on us.

And the other choir (*if there be two*) *repeateth*: O Lord of hosts, be with us,* for beside Thee,* we have no other helper in adversity;* O Lord of hosts, have mercy on us.

And the beginning choir chanteth:

Stichos 1: Praise ye God in His saints, praise Him in the firmament of His power.

And the refrain: O Lord of hosts, be with us,* for beside Thee,* we have no other helper in adversity;* O Lord of hosts, have mercy on us.

And the second choir:

Stichos 2: Praise Him for His mighty acts, praise Him according to the multitude of His greatness. *And the refrain*: O Lord of hosts, be with us…

Stichos 3: Praise Him with the sound of trumpet, praise Him with the psaltery and harp. *Refrain*.

Stichos 4: Praise Him with timbrel and dance, praise Him with strings and flute. *Refrain*.

Stichos 5: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord. *Refrain*.

Then both choirs, having come down (*from the kleros*) *together, chant this stichos*:

Praise ye God in His saints, praise Him in the firmament of His power.

O Lord of hosts, be with us* for beside Thee,* we have no other helper in adversity;* O Lord of hosts, have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Lord, if we had not had Thy saints as intercessors,* and Thy goodness being merciful to us,* how should we have dared, O Saviour, to hymn Thee,* Whom angels do unceasingly glorify?* O Thou that knowest the hearts, spare our souls.

Both now and ever, and unto the ages of ages. Amen.

Greatly multiplied, O Theotokos, are my sins,* and unto thee have I fled, O pure one,* imploring salvation.* Do thou visit mine enfeebled soul,* and pray to thy Son and our God* that He grant me forgiveness for the evil I have done,* O thou only blessed one.

O all-holy Theotokos,* throughout my lifetime forsake me not,* to human protection entrust me not,* but do thou thyself defend me and have mercy on me.

All my hope I place in thee,* O Mother of God,* keep me under thy protection.

Reader: Lord, have mercy. *Forty times. And the Prayer of the Hours*:

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God, the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen. *And then the Prayer of St. Ephraim the Syrian* (*on Friday evenings the Prayer of St. Ephraim is not said*):

Priest: O Lord and Master of my life, a spirit of idleness, despondency,

ambition, and idle talking give me not. *Prostration*.

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant *Prostration*.

Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. *Prostration*.

Then twelve reverences. With each one we say: O God, cleanse me a sinner.

Then, the entire prayer without a break:

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. *Prostration*.

Reader: Amen. Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. Lord, have mercy. *Twelve times*.

And the Supplicatory Prayer to the Most Holy Theotokos, of Paul the monk of the Monastery of Evergetides, i.e., of the Benefactress:

O undefiled, untainted, uncorrupted, most pure, chaste Virgin, thou Bride of God and Sovereign Lady, who didst unite the Word of God unto mankind through thy most glorious birthgiving, and hast linked the apostate nature of our race with the heavenly; who art the only hope of the hopeless, and the helper of the struggling, the ever-ready protection of them that hasten unto thee, and the refuge of all Christians: Do not shrink with loathing from me a sinner, defiled,

who with polluted thoughts, words and deeds have made myself utterly unprofitable, and through slothfulness of mind have become a slave to the pleasures of life. But as the Mother of God Who loveth mankind, show thy love for mankind and mercifully have compassion upon me a sinner and prodigal, and accept my supplication which is offered to thee out of my defiled mouth; and making use of thy motherly boldness, entreat thy Son and our Master and Lord that He may be pleased to open for me the bowels of His loving-kindness and graciousness to mankind, and, disregarding my numberless offences, will turn me back to repentance, and show me to be a tried worker of His precepts. And be thou ever present unto me as merciful, compasssionate, and well-disposed; in the present life be thou a fervent intercessor and helper, repelling the assaults of adversaries and guiding me to salvation, and at the time of my departure taking care of my miserable soul, and driving far away from it the dark countenances of evil demons; lastly, at the dreadful day of judgment delivering me from torment eternal and showing me to be an heir of the ineffable glory of thy Son and our God; all of which may I attain, O my Sovereign Lady, most holy Theotokos, in virtue of thine intercession and protection, through the grace and love to mankind of thine Only-begotten Son, our Lord and God and Saviour, Jesus Christ; to Whom is due all glory, honour and worship, together with His unoriginate Father, and His Most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

Another Prayer, to our Lord Jesus Christ, by Antiochus the monk:

And grant unto us, O Master, in the coming sleep, rest for body and soul, and preserve us from the gloomy slumber of sin, and from every dark and nocturnal sensuality. Subdue the impulses of passions, extinguish the fiery darts of the evil one that are cunningly hurled against us, assuage the rebellions of our flesh, and every earthly and fleshly subtlety of ours lull to sleep. And grant unto us, O God, a watchful mind, chaste thought, a sober heart, a sleep gentle and free from every satanic illusion. Raise us up at the time of prayer firmly grounded in Thy precepts, and keeping steadfastly within us the memory of Thy judgments. All the night long grant us a doxology, that we may hymn and bless and glorify Thy most honourable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

At this point, according to the usage of the Holy Trinity Monastery, the Prayers on Approaching Sleep *are said*.

Prayer I, of St. Macarius the Great:

O Eternal God and King of all creation, Who hast vouchsafed me to arrive at this hour, forgive me the sins that I have committed this day in deed, word, and thought; and cleanse, O Lord, my lowly soul of all impurity of flesh and spirit, and grant me, O Lord, to pass the sleep of this night in peace; that, rising from my lowly bed, I may please Thy most holy name all the days of my life, and thwart the enemies, fleshly and bodiless, that war against me. And deliver me, O Lord, from vain thoughts and evil desires which defile me. For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Prayer II, of St. Antiochus:

O Ruler of all, Word of the Father, O Jesus Christ, Thou Who art perfect: For the sake of the plenitude of Thy mercy, never depart from me, but always remain in me Thy servant. O Jesus, Good Shepherd of Thy sheep, deliver me not over to the sedition of the serpent, and leave me not to the will of Satan, for the seed of corruption is in me. But do Thou, O Lord, worshipful God, holy King, Jesus Christ, as I sleep, guard me by the Unwaning Light, Thy Holy Spirit, by Whom Thou didst sanctify Thy disciples. O Lord, grant me, Thine unworthy servant, Thy salvation upon my bed. Enlighten my mind with the light of understanding of Thy Holy Gospel; my soul, with the love of Thy Cross; my heart, with the purity of Thy word; my body, with Thy passionless Passion. Keep my thought in Thy humility, and raise me up at the proper time for Thy glorification. For most glorified art Thou together with Thine unoriginate Father, and the Most-holy Spirit, unto the ages. Amen.

Prayer III, to the Holy Spirit:

O Lord, Heavenly King, Comforter, Spirit of Truth, show compassion and have mercy on me Thy sinful servant, and loose me from mine unworthiness, and forgive all wherein I have sinned against Thee today as a man, and not only as a man, but even worse than a beast, my sins voluntary and involuntary, known and unknown, whether from youth, and from evil suggestion, or whether from brazenness and despondency. If I have sworn by Thy name, or blasphemed it in my thought; or reproached anyone, or slandered anyone in mine anger, or grieved anyone, or have become angry about anything; or have lied, or slept needlessly, or if a beggar hath come to me and I disdained him; or if I have grieved my brother, or have quarreled, or have condemned anyone; or if I have been boastful, or prideful, or angry; if, as I stood at prayer, my mind hath been distracted by the wiles of this world, or by thoughts of depravity; if I have

overeaten, or have drunk excessively, or laughed frivolously; if I have thought evil, or seen the beauty of another and been wounded thereby in my heart; if I have said improper things, or derided my brother's sin when mine own sins are countless; if I have been neglectful of prayer, or have done some other wrong that I do not remember, for all of this and more than this have I done: have mercy, O Master my Creator, on me Thy downcast and unworthy servant, and loose me, and remit, and forgive me, for Thou art good and the Lover of mankind, so that, lustful, sinful, and wretched as I am, I may lie down and sleep and rest in peace. And I shall worship, and hymn, and glorify Thy most honourable name, together with the Father and His Only-begotten Son, now and ever, and unto the ages. Amen.

Prayer IV, of St. Macarius the Great:

What shall I offer Thee, or what shall I give Thee, O greatly-gifted, immortal King, O compassionate Lord Who lovest mankind? For though I have been slothful in pleasing Thee, and have done nothing good, Thou hast led me to the close of this day that is past, establishing the conversion and salvation of my soul. Be merciful to me a sinner, bereft of every good deed, raise up my fallen soul which hath become defiled by countless sins, and take away from me every evil thought of this visible life. Forgive my sins, O Only Sinless One, in which I have sinned against Thee this day, known or unknown, in word, and deed, and thought, and in all my senses. Do Thou Thyself protect and guard me from every opposing circumstance, by Thy Divine authority and power and inexpressible love for mankind. Blot out, O God, blot out the multitude of my sins. Be pleased, O Lord, to deliver me from the net of the evil one, and save my passionate soul, and overshadow me with the light of Thy countenance when Thou shalt come in glory; and cause me, uncondemned now, to sleep a dreamless sleep, and keep Thy servant untroubled by thoughts, and drive away from me all satanic deeds; and enlighten for me the eyes of my heart with understanding, lest I sleep unto death. And send me an angel of peace, a guardian and guide of my soul and body, that he may deliver me from mine enemies; that, rising from my bed, I may offer Thee prayers of thanksgiving. Yea, O Lord, hearken unto me, Thy sinful and wretched servant, in confession and conscience; grant me, when I arise, to be instructed by Thy sayings; and through Thine angels cause demonic despondency to be driven far from me: that I may bless Thy holy name, and glorify and extol the most pure Theotokos Mary, whom Thou hast given to us sinners as a protectress, and accept her who prayeth for us. For I know that she

exemplifieth Thy love for mankind and prayeth for us without ceasing. Through her protection, and the sign of the precious Cross, and for the sake of all Thy saints, preserve my wretched soul, O Jesus Christ our God: for holy art Thou, and most glorious for ever. Amen.

Prayer V:

O Lord our God, as Thou art good and the Lover of mankind, forgive me wherein I have sinned today in word, deed, and thought. Grant me peaceful and undisturbed sleep; send Thy guardian angel to protect and keep me from all evil. For Thou art the Guardian of our souls and bodies, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Prayer VI:

O Lord our God, in Whom we believe and Whose Name we invoke above every name, grant us, as we go to sleep, relaxation of soul and body, and keep us from all dreams, and dark pleasures; stop the onslaught of the passions and quench the burnings that arise in the flesh. Grant us to live chastely in deed and word, that we may obtain a virtuous life, and not fall away from Thy promised blessings; for blessed art Thou for ever. Amen.

Prayer VII, of St. John Chrysostom,
according to the number of hours of day and night:

O Lord, deprive me not of Thy heavenly good things. O Lord, deliver me from the eternal torments. O Lord, if I have sinned in mind or thought, in word or deed, forgive me. O Lord, deliver me from all ignorance, forgetfulness, faintheartedness, and stony insensibility. O Lord, deliver me from every temptation. O Lord, enlighten my heart which evil desire hath darkened. O Lord, as a man I have sinned, but do Thou, as the compassionate God, have mercy on me, seeing the infirmity of my soul. O Lord, send Thy grace to my help, that I may glorify Thy holy name. O Lord Jesus Christ, write me Thy servant in the Book of Life, and grant me a good end. O Lord my God, even though I have done nothing good in Thy sight, yet grant me by Thy grace to make a good beginning. O Lord, sprinkle into my heart the dew of Thy grace. O Lord of heaven and earth, remember me Thy sinful servant, shameful and unclean, in Thy kingdom. Amen.

O Lord, accept me in penitence. O Lord, forsake me not. O Lord, lead me not

into temptation. O Lord, grant me good thoughts. O Lord, grant me tears, and remembrance of death, and compunction. O Lord, grant me the thought of confessing my sins. O Lord, grant me humility, chastity, and obedience. O Lord, grant me patience, courage, and meekness. O Lord, implant in me the root of good, Thy fear in my heart. O Lord, vouchsafe me to love Thee with all my soul and thoughts, and in all things to do Thy will. O Lord, protect me from evil men, and demons, and passions, and from every other unseemly thing. O Lord, Thou knowest that Thou doest as Thou wilt: Thy will be done also in me a sinner; for blessed art Thou unto the ages. Amen.

Prayer VIII, to our Lord Jesus Christ:

O Lord Jesus Christ, Son of God, for the sake of Thy most honourable Mother, and Thy bodiless angels, Thy Prophet and Forerunner and Baptist, the God-inspired apostles, the radiant and victorious martyrs, the holy and God-bearing fathers, and through the intercessions of all the saints, deliver me from the besetting presence of the demons. Yea, my Lord and Creator, Who desirest not the death of a sinner, but rather that he be converted and live, grant conversion also to me, wretched and unworthy; rescue me from the mouth of the pernicious serpent, who is yawning to devour me and take me down to hades alive. Yea, my Lord, my Comfort, Who for my miserable sake wast clothed in corruptible flesh, draw me out of misery, and grant comfort to my miserable soul. Implant in my heart to fulfill Thy commandments, and to forsake evil deeds, and to obtain Thy blessings; for in Thee, O Lord, have I hoped, save me.

Prayer IX, to the Most Holy Theotokos:

O good Mother of the Good King, most pure and blessed Theotokos Mary, do thou pour out the mercy of thy Son and our God upon my passionate soul, and by thine intercessions guide me unto good works, that I may pass the remaining time of my life without blemish, and attain paradise through thee, O Virgin Theotokos, who alone art pure and blessed.

Prayer X, to the Holy Guardian Angel:

O Angel of Christ, my holy guardian and protector of my soul and body, forgive me all wherein I have sinned this day, and deliver me from all opposing evil of mine enemy, lest I anger my God by any sin. Pray for me, a sinful and unworthy servant, that thou mayest show me forth worthy of the kindness and mercy of the All-holy Trinity, and of the Mother of my Lord Jesus Christ, and of all the saints.

Amen.

Then, the Kontakion to the Theotokos:

To thee, the Champion Leader, we thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos; but as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee: Rejoice, thou Bride unwedded!

Most glorious, Ever-Virgin, Mother of Christ God, present our prayer to thy Son and our God, that through thee He may save our souls.

All my hope I place in thee, O Mother of God: keep me under thy protection.

O Virgin Theotokos, disdain not me a sinner, needing thy help and thy protection, and have mercy on me, for my soul hath hoped in thee.

Another Prayer, of St. Joannicius:

My hope is the Father, my refuge is the Son, my protection is the Holy Spirit: O Holy Trinity, glory to Thee.

Here the Order of Great Compline is resumed.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless.

The priest saith aloud, while we prostrate ourselves to the earth (*except on Fridays, when the lesser dismissal is used*):

O Master plenteous in mercy, O Lord Jesus Christ our God: Through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly Bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the holy, glorious, and all-praised apostles; of the holy, glorious, and victorious martyrs; of our holy and God-bearing fathers; of the holy and Righteous Ancestors of God Joachim and Anna; and all Thy saints: make our prayer acceptable; grant us the remission of our sins; shelter us with the shelter of Thy wings; drive away from us every enemy and adversary; make our life peaceful, O Lord; have mercy on us and on Thy world, and save our souls, for Thou art good and the Lover of mankind.

Chanters: Amen.

Then making a prostration, the priest saith to the brethren (*sisters*) (*congregation*): Bless, (holy master and) holy fathers (mothers) and brethren

(sisters), and forgive me a sinner, all wherein I have sinned this day in deed, word, and thought, and in all my senses.

And the brethren (*sisters*) (*congregation*) *reply*:

May God forgive and have mercy on thee, holy father.

And they make a prostration, asking this forgiveness:

Bless me, holy father, and forgive all wherein I have sinned this day in deed, word, and thought, and in all my senses, and pray for me a sinner.

Priest: Through His grace may God forgive and have mercy on us all.

Then the priest saith:

Let us pray for the Orthodox episcopate of the Church of Russia; for our lord the Very Most Reverend Metropolitan *N*., First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop or Bishop *N., whose diocese it is*), and all our brethren in Christ.

Chanters: Lord, have mercy. *Quietly, slowly, and repeatedly, until the petitions are finished*.

For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation; for this land, its authorities and armed forces.

For them that hate us and them that love us.

For them that are kind to us and them that serve us.

For them that have charged us unworthy ones to pray for them.

For the deliverance of the imprisoned.

For our fathers and brethren that are away.

For them that sail upon the sea.

For them that are bedridden in infirmities.

Let us pray for the abundance of the fruits of the earth.

And for every Orthodox Christian soul.

Let us bless pious kings (rulers).

Orthodox hierarchs, and the founders of this sacred habitation.

Our parents, and all that have passed on before us, our fathers and brethren, and the Orthodox here and everywhere laid to rest.

Let us say also for ourselves.

Chanters: Lord, have mercy. *Thrice*.

Priest: For the sake of the intercessions of Thy most pure Mother, of (*the patron saint of the temple*), and of all the saints, O Lord Jesus Christ our God, have mercy on us.

Chanters: Amen. *And we venerate the holy icons and receive a blessing from*

the priest (*superior*) (*bishop*).

THE END OF GREAT COMPLINE

THE ORDER OF SMALL COMPLINE

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen. (*If it be the Paschal Season*: Christ is risen from the dead…, *thrice, and then* Holy God….)

Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things, and Giver of Life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages and ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. Lord have mercy. *Twelve times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

PSALM 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and

my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled, God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

PSALM 69

O God, be attentive unto helping me; O Lord, make haste to help me. Let them be shamed and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils against me. Let them be turned back straightway in shame that say unto me: Well done! Well done! Let them be glad and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified. But as for me, I am poor and needy; O God, come unto mine aid. My helper and my deliverer art Thou, O Lord; make no long tarrying.

PSALM 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for

in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, Heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ; and O Holy Spirit. O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy, Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every night will I bless Thee, and I will praise Thy name for ever, yea, for ever and ever.

Lord, Thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee. O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God. For in Thee is the fountain of life, in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Vouchsafe, O Lord, to keep us this night without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master,

give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth for ever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

I believe in one God, the Father Almighty, Maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light, True God of True God; begotten, not made; of one essence with the Father, by Whom all things were made. Who for us men and for our salvation came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; And was crucified for us under Pontius Pilate, and suffered, and was buried; And arose again on the third day according to the Scriptures; And ascended into the heavens, and sitteth at the right hand of the Father; And shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. In One, Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. I look for the resurrection of the dead, And the life of the age to come. Amen.

After this we say a canon from the Menaion, or to the Theotokos (*from the Octoechos*). *And after the completion of the canon and stichera, we chant*:

It is truly meet to bless thee, the Theotokos, ever-blessed and most blameless, and Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy upon us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily

bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen. *If the temple be dedicated to the Lord or to the Theotokos, the troparion of the temple is said first, then the troparion of the day* (*see below*), *then* O God of our fathers, *etc. If the temple be dedicated to a saint, the troparion of the day is said first, then the troparion of the temple, then* O God of our fathers, *etc*.

On Sunday night: Supreme Commanders of the Heavenly Hosts, we unworthy ones implore you that by your supplications ye will encircle us with the shelter of the wings of your immaterial glory, and guard us who fall down before you and fervently cry: Deliver us from dangers since ye are the Marshalls of the Hosts on high.

On Monday night: The memory of the Righteous is celebrated with hymns of praise, but the Lord's testimony is sufficient for thee, O Forerunner; for thou hast proved to be truly even more venerable than the Prophets since thou wast granted to baptize in the running waters Him Whom they proclaimed. Wherefore, having contested for the truth, thou didst rejoice to announce the good tidings even to those in hades; that God hath appeared in the flesh, taking away the sin of the world and granting us great mercy.

On Tuesday night: Save, O Lord, Thy people, and bless Thine inheritance; grant Thou unto Orthodox Christians victory over enemies; and by the power of Thy Cross do Thou preserve Thy commonwealth.

On Wednesday night: O holy Apostles, intercede with the merciful God, that He grant unto our souls forgiveness of offences.

And the Troparion to Saint Nicholas:

The truth of things revealed thee to thy flock as a rule of faith, an icon of meekness and a teacher of temperance; therefore thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Nicholas, intercede with Christ God that our souls be saved.

On Thursday night: Save, O Lord, Thy people, and bless Thine inheritance; grant Thou unto Orthodox Christians victory over enemies; and by the power of Thy Cross do Thou preserve Thy commonwealth.

Then, Sunday night through Thursday night (*if simple service*):

O God of our fathers, Who ever dealest by us according to Thy kindness, do not withdraw Thy mercy from us, but through their intercessions guide our life

in peace.

Adorned in the blood of Thy martyrs throughout all the world, as in purple and fine linen, Thy Church, through them, doth cry unto Thee, O Christ God: Send down Thy compassions upon Thy people; grant peace to Thy community, and to our souls great mercy.

Glory to the Father, and to the Son, and to the Holy Spirit.

With the saints give rest, O Christ, to the souls of Thy servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.

Both now and ever, and unto the ages of ages. Amen.

Through the intercessions, O Lord, of all the saints and the Theotokos, grant us Thy peace, and have mercy on us, as Thou alone art compassionate.

On Friday night: O Apostles, Martyrs, and Prophets, Hierarchs, Monastics, and Righteous Ones; ye that have accomplished a good labour and kept the faith, that have boldness before the Saviour; O good ones, intercede for us, we pray, that our souls be saved.

Glory to the Father and to the Son, and to the Holy Spirit.

With the saints give rest, O Christ, to the souls of Thy servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.

Both now and ever, and unto the ages of ages. Amen.

To Thee, O Lord, the Planter of creation, the world doth offer the God-bearing martyrs as the firstfruits of nature. By their intercessions preserve Thy Church, Thy commonwealth, in profound peace, through the Theotokos, O Greatly-merciful One.

The troparion for a church patron saint is not said on Saturday.

On Saturday at Compline, the troparion and kontakion of the Resurrection in the occurring tone are read.

Troparion of the Resurrection. First Tone.

When the stone had been sealed by the Jews, and the soldiers were guarding Thine immaculate Body, Thou didst arise on the third day, O Saviour, granting life unto the world. Wherefore, the Hosts of the heavens cried out to Thee, O Life-giver: Glory to Thy Resurrection, O Christ. Glory to Thy kingdom. Glory to Thy dispensation, O only Lover of mankind.

Kontakion of the Resurrection. First Tone.

As God, Thou didst arise from the tomb in glory, and Thou didst raise the world together with Thyself. And mortal nature praiseth Thee as God, and death

hath vanished. And Adam danceth, O Master, and Eve, now freed from fetters, rejoiceth as she crieth out: Thou art He, O Christ, that grantest unto all resurrection.

Troparion of the Resurrection. Second Tone.

When Thou didst descend unto death, O Life Immortal, then didst Thou slay hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the Hosts of the heavens cried out: O Life-giver, Christ our God, glory be to Thee.

Kontakion of the Resurrection. Second Tone.

Thou didst arise from the tomb, O omnipotent Saviour, and hades was terrified on beholding the wonder; and the dead arose, and creation at the sight thereof rejoiceth with Thee. And Adam also is joyful, and the world, O my Saviour, praiseth Thee for ever.

Troparion of the Resurrection. Third Tone.

Let the heavens be glad; let earthly things rejoice; for the Lord hath wrought might with His arm. He hath trampled down death by death; the firstborn of the dead hath He become. From the belly of hades hath He delivered us and hath granted to the world great mercy.

Kontakion of the Resurrection. Third Tone.

Thou didst arise today from the tomb, O Merciful One, and didst lead us out of the gates of death. Today Adam danceth and Eve rejoiceth; and together with them both the Prophets and the Patriarchs unceasingly praise the divine might of Thine authority.

Troparion of the Resurrection. Fourth Tone.

Having learned the joyful proclamation of the Resurrection from the angel, and having cast off the ancestral condemnation, the women disciples of the Lord spake to the apostles exultantly: Death is despoiled and Christ God is risen, granting to the world great mercy.

Kontakion of the Resurrection. Fourth Tone.

My Saviour and Redeemer hath, as God, raised up the earthborn from the

grave and from their fetters, and He hath broken the gates of hades, and, as Master, hath risen on the third day.

Troparion of the Resurrection. Fifth Tone.

Let us, O faithful, praise and worship the Word Who is co-unoriginate with the Father and the Spirit, and Who was born of the Virgin for our salvation; for He was pleased to ascend the Cross in the flesh and to endure death, and to raise the dead by His glorious Resurrection.

Kontakion of the Resurrection. Fifth Tone.

Unto hades, O my Saviour, didst Thou descend, and having broken its gates as One omnipotent, Thou, as Creator, didst raise up the dead together with Thyself. And Thou didst break the sting of death, and didst deliver Adam from the curse, O Lover of mankind. Wherefore, we all cry unto Thee: Save us, O Lord.

Troparion of the Resurrection. Sixth Tone.

Angelic Hosts were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou didst despoil hades and wast not tempted by it. Thou didst meet the Virgin and didst grant us life. O Thou Who didst rise from the dead, O Lord, glory be to Thee.

Kontakion of the Resurrection. Sixth Tone.

Having by His life-bestowing hand raised up all the dead out of the dark abysses, Christ God, the Giver of Life, hath bestowed the Resurrection upon the fallen human race; for He is the Saviour of all, the Resurrection, and the Life, and the God of all.

Troparion of the Resurrection. Seventh Tone.

Thou didst destroy death by Thy Cross, Thou didst open Paradise to the thief. Thou didst change the lamentation of the Myrrh-bearers, and Thou didst command Thine Apostles to proclaim that Thou didst arise, O Christ God, and grantest to the world great mercy.

Kontakion of the Resurrection. Seventh Tone.

No longer will the dominion of death be able to keep men captive; for Christ hath descended, demolishing and destroying the powers thereof. Hades is bound;

the Prophets rejoice with one voice, saying: A Saviour hath come for them that have faith. Come forth, ye faithful, for the Resurrection.

Troparion of the Resurrection. Eighth Tone.

From on high didst Thou descend, O Compassionate One; to burial of three days hast Thou submitted that Thou mightest free us from our passions. O our Life and Resurrection, O Lord, glory be to Thee.

Kontakion of the Resurrection. Eighth Tone.

Having arisen from the tomb, Thou didst raise up the dead and didst resurrect Adam. Eve also danceth at Thy Resurrection, and the ends of the world celebrate Thine arising from the dead, O Greatly-merciful One.

IT SHOULD BE KNOWN: that from the Sunday of the Publican and the Pharisee, and during all of the holy Great Lent, on all Saturdays at Compline the Kontakion of the Resurrection is not read, but rather the one from the Triodion (*except the fifth week of Lent*), *as also during the Holy Pentecost season on all days the kontakion from the Pentecostarion is read, until the Sunday of All Saints. If there occur on Sunday a feast of the Lord, only the kontakion of the feast is read. But if there be a feast of the Theotokos, or one of the saints that have a polyeleos, or a great doxology, the Kontakion of the Resurrection is read, but that of the occurring feast or saint is omitted*.

Then, reader: Lord, have mercy. *Forty times. And the Prayer of the Hours*:
Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Gompass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever,

and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master), bless.

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Reader: Amen. (*On Sunday nights during Great Lent, the Prayer of St. Ephraim is said here*.)

And immediately the Supplicatory Prayer to the Most Holy Theotokos, of Paul the monk of the Monastery of Evergetides, i.e., of the Benefactress:

O undefiled, untainted, uncorrupted, most pure, chaste Virgin, thou Bride of God and Sovereign Lady, who didst unite the Word of God unto mankind through thy most glorious birthgiving, and hast linked the apostate nature of our race with the heavenly; who art the only hope of the hopeless, and the helper of the struggling, the ever-ready protection of them that hasten unto thee, and the refuge of all Christians: Do not shrink with loathing from me a sinner, defiled, who with polluted thoughts, words, and deeds have made myself utterly unprofitable, and through slothfulness of mind have become a slave to the pleasures of life. But as the Mother of God Who loveth mankind, show thy love for mankind and mercifully have compassion upon me a sinner and prodigal, and accept my supplication which is offered to thee out of my defiled mouth; and making use of thy motherly boldness, entreat thy Son and our Master and Lord that He may be pleased to open for me the bowels of His loving-kindness and graciousness to mankind, and, disregarding my numberless offences, will turn me back to repentance, and show me to be a tried worker of His precepts. And be thou ever present unto me as merciful, compasssionate, and well-disposed; in the present life be thou a fervent intercessor and helper, repelling the assaults of adversaries and guiding me to salvation, and at the time of my departure taking care of my miserable soul, and driving far away from it the dark countenances of evil demons; lastly, at the dreadful day of judgment delivering me from torment eternal and showing me to be an heir of the ineffable glory of thy Son and our God; all of which may I attain, O my Sovereign Lady, most holy Theotokos, in virtue of thine intercession and protection, through the grace and love to mankind of thine Only-begotten Son, our Lord and God and Saviour, Jesus Christ; to Whom is due all glory, honour, and worship, together with His unoriginate Father, and His Most-holy and good and life-creating Spirit, now

and ever, and unto the ages of ages. Amen.

Another Prayer, to our Lord Jesus Christ, by Antiochus the monk:

And grant unto us, O Master, in the coming sleep, rest for body and soul, and preserve us from the gloomy slumber of sin, and from every dark and nocturnal sensuality. Subdue the impulses of passions, extinguish the fiery darts of the evil one that are cunningly hurled against us, assuage the rebellions of our flesh, and every earthly and fleshly subtlety of ours lull to sleep. And grant unto us, O God, a watch ful mind, chaste thought, a sober heart, a sleep gentle and free from every satanic illusion. Raise us up at the time of prayer firmly grounded in Thy precepts, and keeping steadfastly within us the memory of Thy judgments. All the night long grant us a doxology, that we may hymn and bless and glorify Thy most honourable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

At this point, according to the usage of the Holy Trinity Monastery, the Prayers on Approaching Sleep *are said, with these troparia first, Sixth Tone*:

Have mercy on us, O Lord, have mercy on us;* for at a loss for any defence,* this prayer do we sinners offer unto Thee as Master: have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

Lord, have mercy on us;* for we have hoped in Thee, be not angry with us greatly,* neither remember our iniquities;* but look upon us now as Thou art compassionate,* and deliver us from our enemies;* for Thou art our God, and we, Thy people,* all are the works of Thy hands, and we call upon Thy name.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: The door of compassion open unto us,* O blessed Theotokos,* for, hoping in thee, let us not perish;* through thee may we be delivered from adversities,* for thou art the salvation of the Christian race.

Reader: Lord, have mercy. *Twelve times*.

Prayer I, of St. Macarius the Great:

O Eternal God and King of all creation, Who hast vouchsafed me to arrive at this hour, forgive me the sins that I have committed this day in deed, word, and thought; and cleanse, O Lord, my lowly soul of all impurity of flesh and spirit, and grant me, O Lord, to pass the sleep of this night in peace; that, rising from my lowly bed, I may please Thy most holy name all the days of my life, and thwart the enemies, fleshly and bodiless, that war against me. And deliver me, O Lord, from vain thoughts and evil desires which defile me. For Thine is the

kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Prayer II, of St. Antiochus:

O Ruler of all, Word of the Father, O Jesus Christ, Thou Who art perfect: For the sake of the plenitude of Thy mercy, never depart from me, but always remain in me Thy servant. O Jesus, Good Shepherd of Thy sheep, deliver me not over to the sedition of the serpent, and leave me not to the will of Satan, for the seed of corruption is in me. But do Thou, O Lord, worshipful God, holy King, Jesus Christ, as I sleep, guard me by the Unwaning Light, Thy Holy Spirit, by Whom Thou didst sanctify Thy disciples. O Lord, grant me, Thine unworthy servant, Thy salvation upon my bed. Enlighten my mind with the light of understanding of Thy Holy Gospel; my soul, with the love of Thy Cross; my heart, with the purity of Thy word; my body, with Thy passionless Passion. Keep my thought in Thy humility, and raise me up at the proper time for Thy glorification. For most glorified art Thou together with Thine unoriginate Father, and the Most-holy Spirit, unto the ages. Amen.

Prayer III, to the Holy Spirit:

O Lord, Heavenly King, Comforter, Spirit of Truth, show compassion and have mercy on me Thy sinful servant, and loose me from mine unworthiness, and forgive all wherein I have sinned against Thee today as a man, and not only as a man, but even worse than a beast, my sins voluntary and involuntary, known and unknown, whether from youth, and from evil suggestion, or whether from brazenness and despondency. If I have sworn by Thy name, or blasphemed it in my thought; or reproached anyone, or slandered anyone in mine anger, or grieved anyone, or have become angry about anything; or have lied, or slept needlessly, or if a beggar hath come to me and I disdained him; or if I have grieved my brother, or have quarreled, or have condemned anyone; or if I have been boastful, or prideful, or angry; if, as I stood at prayer, my mind hath been distracted by the wiles of this world, or by thoughts of depravity; if I have overeaten, or have drunk excessively, or laughed frivolously; if I have thought evil, or seen the beauty of another and been wounded thereby in my heart; if I have said improper things, or derided my brother’s sin when mine own sins are countless; if I have been neglectful of prayer, or have done some other wrong that I do not remember, for all of this and more than this have I done: have mercy, O Master my Creator, on me Thy downcast and unworthy servant, and

loose me, and remit, and forgive me, for Thou art good and the Lover of mankind, so that, lustful, sinful, and wretched as I am, I may lie down and sleep and rest in peace. And I shall worship, and hymn, and glorify Thy most honourable name, together with the Father and His Only-begotten Son, now and ever, and unto the ages. Amen.

Prayer IV, of St. Macarius the Great:

What shall I offer Thee, or what shall I give Thee, O greatly-gifted, immortal King, O compassionate Lord Who lovest mankind? For though I have been slothful in pleasing Thee, and have done nothing good, Thou hast led me to the close of this day that is past, establishing the conversion and salvation of my soul. Be merciful to me a sinner, bereft of every good deed, raise up my fallen soul which hath become defiled by countless sins, and take away from me every evil thought of this visible life. Forgive my sins, O Only Sinless One, in which I have sinned against Thee this day, known or unknown, in word, and deed, and thought, and in all my senses. Do Thou Thyself protect and guard me from every opposing circumstance, by Thy Divine authority and power and inexpressible love for mankind. Blot out, O God, blot out the multitude of my sins. Be pleased, O Lord, to deliver me from the net of the evil one, and save my passionate soul, and overshadow me with the light of Thy countenance when Thou shalt come in glory; and cause me, uncondemned now, to sleep a dreamless sleep, and keep Thy servant untroubled by thoughts, and drive away from me all satanic deeds; and enlighten for me the eyes of my heart with understanding, lest I sleep unto death. And send me an angel of peace, a guardian and guide of my soul and body, that he may deliver me from mine enemies; that, rising from my bed, I may offer Thee prayers of thanksgiving. Yea, O Lord, hearken unto me, Thy sinful and wretched servant, in confession and conscience; grant me, when I arise, to be instructed by Thy sayings; and through Thine angels cause demonic despondency to be driven far from me: that I may bless Thy holy name, and glorify and extol the most pure Theotokos Mary, whom Thou hast given to us sinners as a protectress, and accept her who prayeth for us. For I know that she exemplifieth Thy love for mankind and prayeth for us without ceasing. Through her protection, and the sign of the precious Cross, and for the sake of all Thy saints, preserve my wretched soul, O Jesus Christ our God: for holy art Thou, and most glorious for ever. Amen.

Prayer V:

O Lord our God, as Thou art good and the Lover of mankind, forgive me wherein I have sinned today in word, deed, and thought. Grant me peaceful and undisturbed sleep; send Thy guardian angel to protect and keep me from all evil. For Thou art the Guardian of cur souls and bodies, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Prayer VI:

O Lord our God, in Whom we believe and Whose Name we invoke above every name, grant us, as we go to sleep, relaxation of soul and body, and keep us from all dreams, and dark pleasures; stop the onslaught of the passions and quench the burnings that arise in the flesh. Grant us to live chastely in deed and word, that we may obtain a virtuous life, and not fall away from Thy promised blessings; for blessed art Thou for ever. Amen.

Prayer VII, of St. John Chrysostom,
according to the number of hours of day and night:

O Lord, deprive me not of Thy heavenly good things. O Lord, deliver me from the eternal torments. O Lord, if I have sinned in mind or thought, in word or deed, forgive me. O Lord, deliver me from all ignorance, forgetfulness, faintheartedness, and stony insensibility. O Lord, deliver me from every temptation. O Lord, enlighten my heart which evil desire hath darkened. O Lord, as a man I have sinned, but do Thou, as the compassionate God, have mercy on me, seeing the infirmity of my soul. O Lord, send Thy grace to my help, that I may glorify Thy holy name. O Lord Jesus Christ, write me Thy servant in the Book of Life, and grant me a good end. O Lord my God, even though I have done nothing good in Thy sight, yet grant me by Thy grace to make a good beginning. O Lord, sprinkle into my heart the dew of Thy grace. O Lord of heaven and earth, remember me Thy sinful servant, shameful and unclean, in Thy kingdom. Amen.

O Lord, accept me in penitence. O Lord, forsake me not. O Lord, lead me not into temptation. O Lord, grant me good thoughts. O Lord, grant me tears, and remembrance of death, and compunction. O Lord, grant me the thought of confessing my sins. O Lord, grant me humility, chastity, and obedience. O Lord, grant me patience, courage, and meekness. O Lord, implant in me the root of good, Thy fear in my heart. O Lord, vouchsafe me to love Thee with all my soul and thoughts, and in all things to do Thy will. O Lord, protect me from evil men,

and demons, and passions, and from every other unseemly thing. O Lord, Thou knowest that Thou doest as Thou wilt: Thy will be done also in me a sinner; for blessed art Thou unto the ages. Amen.

Prayer VIII, to our Lord Jesus Christ:

O Lord Jesus Christ, Son of God, for the sake of Thy most honourable Mother, and Thy bodiless angels, Thy Prophet and Forerunner and Baptist, the God-inspired apostles, the radiant and victorious martyrs, the holy and God-bearing fathers, and through the intercessions of all the saints, deliver me from the besetting presence of the demons. Yea, my Lord and Creator, Who desirest not the death of a sinner, but rather that he be converted and live, grant conversion also to me, wretched and unworthy; rescue me from the mouth of the pernicious serpent, who is yawning to devour me and take me down to hades alive. Yea, my Lord, my Comfort, Who for my miserable sake wast clothed in corruptible flesh, draw me out of misery, and grant comfort to my miserable soul. Implant in my heart to fulfill Thy commandments, and to forsake evil deeds, and to obtain Thy blessings; for in Thee, O Lord, have I hoped, save me.

Prayer IX, to the Most Holy Theotokos:

O good Mother of the Good King, most pure and blessed Theotokos Mary, do thou pour out the mercy of thy Son and our God upon my passionate soul, and by thine intercessions guide me unto good works, that I may pass the remaining time of my life without blemish, and attain paradise through thee, O Virgin Theotokos, who alone art pure and blessed.

Prayer X, to the Holy Guardian Angel:

O Angel of Christ, my holy guardian and protector of my soul and body, forgive me all wherein I have sinned this day, and deliver me from all opposing evil of mine enemy, lest I anger my God by any sin. Pray for me, a sinful and unworthy servant, that thou mayest show me forth worthy of the kindness and mercy of the All-holy Trinity, and of the Mother of my Lord Jesus Christ, and of all the saints. Amen.

Then, the Kontakion to the Theotokos:

To thee, the Champion Leader, we thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos; but as thou art

one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee: Rejoice, thou Bride Unwedded!

Then: Most glorious, Ever-Virgin, Mother of Christ God, present our prayer to thy Son and our God, that through thee He may save our souls.

All my hope I place in thee, O Mother of God: keep me under thy protection.

O Virgin Theotokos, disdain not me a sinner, needing thy help and thy protection, and have mercy on me, for my soul hath hoped in thee.

Then, the Prayer of St. Joannicius:

My hope is the Father, my refuge is the Son, my protection is the Holy Spirit: O Holy Trinity, glory to Thee.

Here the Order of Small Compline is resumed.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice*. Father (Master), bless.

Priest: May Christ our True God, through the intercessions of His most pure Mother, of (*the patron saint of the temple*), and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Priest: Bless, (holy master and) holy fathers (mothers) and brethren (sisters), and forgive me a sinner, all wherein I have sinned this day in deed, word, and thought, and in all my senses. *And he maketh a bow* (*or a prostration, depending on the Typicon*).

And the brethren (*sisters*) (*congregation*) *reply*:

May God forgive and have mercy on thee, holy father.

And they make a bow (*or prostration, depending on the Typicon*), *asking this forgiveness*:

Bless me, holy father, and forgive all wherein I have sinned this day in deed, word, and thought, and in all my senses, and pray for me a sinner.

Priest: Through His grace may God forgive and have mercy on us all.

And he saith this ectenia:

Let us pray for the Orthodox episcopate of the Church of Russia; for our lord the Very Most Reverend Metropolitan *N*., First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop *N., whose diocese it is*), and all our brethren in Christ.,

Chanters: Lord, have mercy. *Quietly, slowly, and repeatedly, until the petitions are finished*.

For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation; for this land, its authorities and armed forces.

For them that hate us and them that love us.

For them that are kind to us and them that serve us.

For them that have charged us unworthy ones to pray for them.

For the deliverance of the imprisoned.

For our fathers and brethren that are away.

For them that sail upon the sea.

For them that are bedridden in infirmities.

Let us pray for the abundance of the fruits of the earth.

And for every Orthodox Christian soul.

Let us bless pious kings (rulers).

Orthodox hierarchs, and the founders of this sacred habitation.

Our parents, and all that have passed on before us, our fathers and brethren, and the Orthodox here and everywhere laid to rest.

Let us say also for ourselves.

Chanters: Lord, have mercy. *Thrice*.

Priest: For the sake of the intercessions of Thy most pure Mother, of (*the patron saint of the temple*), and of all the saints, O Lord Jesus Christ our God, have mercy on us.

Chanters: Amen. *And we venerate the holy icons and receive a blessing from the priest* (*superior*) (*bishop*).

THE END OF SMALL COMPLINE

PRIVATE BEDTIME PRAYERS

A Prayer of St. John Damascus, which is to be said while pointing at thy bed:
O Master, Lover of mankind, is this bed to be my coffin, or wilt Thou enlighten my wretched soul with another day? Behold, the coffin lieth before me; behold, death confronteth me. I fear, O Lord, Thy judgment and the endless torments, yet I cease not to do evil. My Lord God, I continually anger Thee, and Thy most pure Mother, and all the Heavenly Hosts, and my holy guardian angel. I know, O Lord, that I am unworthy of Thy love for mankind, but am worthy of every condemnation and torment. But, O Lord, whether I will it or not, save me. For to save a righteous man is no great thing, and to have mercy on the pure is nothing wonderful, for they are worthy of Thy mercy. But on me, a sinner, show the wonder of Thy mercy; in this reveal Thy love for mankind, lest my wickedness prevail over Thine ineffable goodness and merciful kindness; and order my life as Thou wilt.

And when about to lie down in bed, say:

Enlighten mine eyes, O Christ God, lest at any time I sleep unto death, lest at any time mine enemy say: I have prevailed against him.

Glory to the Father, and to the Son, and to the Holy Spirit.

Be my soul's helper, O God, for I pass through the midst of many snares; deliver me out of them, and save me, O Good One, for Thou art the Lover of mankind.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: The most glorious Mother of God, more holy than the holy angels, let us hymn unceasingly with our hearts and mouths, confessing her to be the Theotokos, for truly she gave birth to God incarnate for us, and prayeth unceasingly for our souls.

Then kiss thy Cross, and make the sign of the Cross [*with the Cross*] *from the head to the foot of the bed, and likewise from side to side, while saying the Prayer to the Precious Cross*:
Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face. As smoke vanisheth, so let them vanish; as wax melteth before the fire, so let the demons perish from the presence of them that love God and who sign themselves with the sign of the Cross and say in gladness: Rejoice, most precious and life-giving Cross of the Lord, for Thou drivest away the demons by the power of our Lord Jesus Christ Who was crucified on thee, Who

went down to hades and trampled on the power of the devil, and gave us thee, His precious Cross, for the driving away of every adversary. O most precious and life-giving Cross of the Lord, help me together with the holy Lady Virgin Theotokos, and with all the saints, unto the ages. Amen.

Before even lying down upon thy bed, go through all these in thy thoughts and memory.

Firstly thus: Give thanks to Almighty God for having given thee during the past day, by His grace, to live and abide in health.

Secondly; Lay before thyself thy words, and make examination of thy conscience, a thorough and detailed review of all the hours of the day, beginning from the time when thou didst arise from thy bed, and call to mind: where thou wentest, what thou didst; with whom, and on what, thou didst converse; and all thy deeds, words and thoughts from morning until evening recite to thyself, with all fear examining and remembering.

Thirdly: If thou hast done any good in this day, not of thee has this happened, but of the same God Who giveth all good things to us that fear Him, to Whom be praise and thanksgiving; and pray that He confirm thee in this good, and enable thee to accomplish other good things.

Fourthly: But if thou hast done anything evil, of thyself and from thine own weakness, or from evil habits and arbitrariness which result in speech, repent and pray to the Lover of mankind, that He may will to grant thee forgiveness, and with a firm promise never to do this evil again.

Fifthly: With tears implore thy gracious Creator to grant that the present night be quiet, undisturbed, pure and sinless; to grant that the coming day may be devoted entirely to the glorfication of His holy name.

Finally: If thou findest a soft pillow, forsake it, and put a stone in its place for Christ's sake; if thou sleepest in winter, bear it with patience, saying: some did not sleep at all. (*Patericon*, Sermon IV)

Then make the sign of the Cross, and with prayer go to sleep, thinking of the day of judgment, and of how thou shall have to stand before God.

THE DAILY TROPARIA, KONTAKIA. AND PROKEIMENA

Monday: the Bodiless Hosts:

Troparion, Fourth Tone: Supreme Commanders of the heavenly hosts,* we unworthy ones implore you* that by your supplications ye will encircle us with the shelter of the wings of your immaterial glory,* and guard us who fall down before you and fervently cry:* Deliver us from dangers since ye are the Marshalls of the Hosts on high.

Kontakion, Second Tone: Supreme Commanders of God and ministers of the Divine Glory,* guides of men and leaders of the angels,* ask for what is to our profit* and for great mercy,* since ye are the Supreme Commanders of the Bodiless Hosts.

Prokeimenon, Fourth Tone: Who maketh His angels spirits, and His ministers aflame of fire. (Ps.103:5)

Stichos: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. (Ps. 103:1)

Alleluia, Fifth Tone: Praise the Lord, all ye His angels; praise Him, all ye His hosts. (Ps.148:2)

Stichos: For He spake, and they came to be; He commanded, and they were created. (Ps.148:5)

Communion Verse: Who maketh His angels spirits….

Tuesday: St. John the Forerunner:

Troparion, Second Tone: The memory of the righteous is celebrated with hymns of praise,* but the Lord's testimony is sufficient for thee, O Forerunner;* for thou hast proved to be truly even more venerable than the prophets,* since thou wast granted to baptize in the running waters Him Whom they proclaimed.* Wherefore, having contested for the truth, thou didst rejoice to announce the good tidings even to those in hades: that God hath appeared in the flesh,* taking away the sin of the world and granting us great mercy.

Kontakion, Second Tone: O Prophet of God and Forerunner of grace,* having obtained thy head from the earth as a most sacred rose,* we ever receive healings;* for again, as of old in the world, thou preachest repentance. *Prokeimenon, Seventh Tone*: The righteous man shall be glad in the Lord, and shall hope in Him. (Ps.63:11)

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee. (Ps.63:1)

Alleluia, Fourth Tone: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied. (Ps.91:11)

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth. (Ps.91:12)

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings. (Ps.111:6)

Wednesday: the Cross:

Troparion, First Tone: Save, O Lord, Thy people,* and bless Thine inheritance;* grant Thou unto Orthodox Christians victory over enemies;* and by the power of Thy Cross do Thou preserve Thy commonwealth.

Kontakion, Fourth Tone: O Thou Who wast lifted up willingly on the Cross,* bestow Thy mercies upon the new community named after Thee, O Christ God;* gladden with Thy power the Orthodox Christians,* granting them victory over enemies;* may they have as Thy help the weapon of peace, the invincible trophy.

Prokeimenon, the Song of the Theotokos, Third Tone: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. (Luke 1:46,47)

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

Alleluia, Eighth Tone: Hearken, O daughter, and see, and incline thine ear. (Ps.44:9)

Stichos: The rich among the people shall entreat thy countenance.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord. (Ps.115:4)

Thursday: the Holy Apostles, and Saint Nicholas:

Troparion to the Holy Apostles, Third Tone: O holy Apostles,* intercede with the merciful God,* that He grant unto our souls* forgiveness of offences.

Troparion to Saint Nicholas, Fourth Tone: The truth of things revealed thee to thy flock as a rule of faith,* an icon of meekness and a teacher of temperance;* therefore thou hast achieved the heights by humility,* riches by poverty.* O Father and Hierarch Nicholas,* intercede with Christ God* that our souls be saved.

Kontakion to the Holy Apostles, Second Tone: The firm and divine-voiced

preachers,* the chief of Thy disciples, O Lord,* Thou hast taken to Thyself for the enjoyment of Thy blessings and for repose;* their labours and death didst Thou accept as above every sacrifice,* O Thou Who alone knowest the hearts.

Kontakion to Saint Nicholas, Third Tone: In Myra, O Saint, thou didst prove to be a minister of things sacred:* for having fulfilled the Gospel of Christ, O righteous one,* thou didst lay down thy life for thy people,* and didst save the innocent from death.* Wherefore, thou wast sanctified, as a great initiate of the grace of God.

Prokeimenon, Eighth Tone: Their sound hath gone forth into all the earth, and their words unto the ends of the world. (Ps.18:4)

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. (Ps.18:1)

Alleluia, First Tone: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints. (Ps.88:5)

Stichos: God Who is glorified in the council of the saints. (Ps.88:7)

Communion Verse: Their sound hath gone forth….

Friday: the Cross:

Troparion, First Tone: Save, O Lord, Thy people,* and bless Thine inheritance;* grant Thou unto Orthodox Christians victory over enemies;* and by the power of Thy Cross do Thou preserve Thy commonwealth.

Kontakion, Fourth Tone: O Thou Who wast lifted up willingly on the Cross,* bestow Thy mercies upon the new community named after Thee, O Christ God;* gladden with Thy power Orthodox Christians,* granting them victory over enemies;* may they have as Thy help, the weapon of peace, the invincible trophy.

Prokeimenon, Seventh Tone: Exalt ye the Lord our God, and worship the footstool of His feet; for it is holy. (Ps.98:5)

Stichos: The Lord is king, let the peoples rage. (Ps.98:1)

Alleluia, First Tone: Remember Thy congregation which Thou hast purchased from the beginning. (Ps.73:2)

Stichos: But God is our king before the ages, He hath wrought salvation in the midst of the earth. (Ps.73:13)

Communion Verse: Thou hast wrought salvation in the midst of the earth, O God. (Ps.73:13)

Saturday: All Saints, and the Departed:

Troparion to All Saints, Second Tone: O Apostles, Martyrs, and Prophets,* Hierarchs, Monastics, and Righteous Ones;* ye that have accomplished a good labour and kept the Faith,* that have boldness before the Saviour;* O Good Ones, intercede for us, we pray, that our souls be saved.

Glory to the Father, and to the Son, and to the Holy Spirit.

Kontakion for the Departed, Eighth Tone:

With the saints give rest,* O Christ, to the souls of Thy servants,* where there is neither sickness, nor sorrow, nor sighing,* but life everlasting.

Both now and ever, and unto the ages of ages. Amen.

Kontakion for the Martyrs, Eighth Tone:

To Thee, O Lord, the Planter of creation,* the world doth offer the God-bearing martyrs as the firstfruits of nature.* By their intercessions preserve Thy Church, Thy commonwealth, in profound peace,* through the Theotokos, O Greatly-merciful One.

Prokeimenon, Eighth Tone: Be glad in the Lord, and rejoice, ye righteous. (Ps.31:11)

Stichos: Blessed are they whose iniquities are forgiven, and whose sins are covered. (Ps.31:1)

Prokeimenon for the Departed, Sixth Tone: Their souls shall dwell among good things. (Ps.24:13)

Alleluia, Fourth Tone: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. (Ps.33:17)

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. (Ps.33:19)

Stichos: Blessed are they whom Thou hast chosen and hast taken to Thyself, O Lord, and their memorial is unto generation and generation. (Ps.64:4; Ps.134:13)

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright. (Ps.32:1)

Another: Blessed are they whom Thou hast chosen….

TROPARIA AND KONTAKIA OF THE TWELVE FEASTS

THE NATIVITY OF THE MOST HOLY THEOTOKOS

Troparion, Fourth Tone:

Thy nativity, O Theotokos Virgin,* hath proclaimed joy to all the world;* for from thee hath dawned the Sun of Righteousness, Christ our God,* annulling the curse and bestowing the blessing,* abolishing death and granting us life eternal.

Kontakion, Fourth Tone:

Joachim and Anna were freed from the reproach of childlessness* and Adam and Eve from the corruption of death, by thy holy nativity, O immaculate one,* which thy people, redeemed from the guilt of offences,* celebrate by crying to thee:* The barren woman giveth birth to the Theotokos, the nourisher of our life.

THE ELEVATION OF THE PRECIOUS AND LIFE-GIVING CROSS OF THE LORD

Troparion, First Tone:

Save, O Lord, Thy people,* and bless Thine inheritance;* grant Thou unto Orthodox Christians victory over enemies;* and by the power of Thy Cross do Thou preserve Thy commonwealth.

Kontakion, Fourth Tone:

O Thou Who wast lifted up willingly on the Cross,* bestow Thy mercies upon the new community named after Thee, O Christ God;* gladden with Thy power the Orthodox Christians,* granting them victory over enemies;* may they have as Thy help the weapon of peace, the invincible trophy.

THE ENTRY OF OUR MOST HOLY LADY THEOTOKOS AND EVER-VIRGIN MARY INTO THE TEMPLE

Troparion, Fourth Tone:

Today is the prelude of God's goodwill* and the heralding of the salvation of mankind.* In the temple of God, the Virgin is presented openly,* and she proclaimeth Christ unto all.* To her, then, with a great voice let us cry aloud:* Rejoice, O thou fulfillment* of the Creator's dispensation.

Kontakion, Fourth Tone:

The most pure temple of the Saviour,* the most precious bridal-chamber and Virgin,* the sacred treasury of the glory of God,* is on this day brought into the house of the Lord,* bringing with her the grace that is in the Divine Spirit.* And the angels of God chant praise unto her:* she is the heavenly tabernacle.

THE NATIVITY OF OUR LORD GOD AND SAVIOUR JESUS CHRIST

Troparion, Fourth Tone:

Thy Nativity, O Christ our God,* hath shined upon the world the light of knowledge;* for thereby, they that worshipped the stars* were taught by a star* to worship Thee, the Sun of Righteousness,* and to know Thee, the Dayspring from on high.* O Lord, glory be to Thee.

Kontakion, Third Tone:

Today the Virgin giveth birth to Him Who is transcendent in essence;* and the earth offereth a cave to Him Who is unapproachable.* Angels with shepherds give glory;* with a star the Magi do journey;* for our sake a young Child is born, Who is pre-eternal God.

THE THEOPHANY OF OUR LORD GOD AND SAVIOUR JESUS CHRIST

Troparion, First Tone:

When Thou wast baptized in the Jordan, O Lord,* the worship of the Trinity was made manifest;* for the voice of the Father bare witness to Thee,* calling Thee His beloved Son.* And the Spirit in the form of a dove* confirmed the certainty of the world.* O Christ our God, Who hast appeared* and hast enlightened the world, glory be to Thee.

Kontakion, Fourth Tone:

Thou hast appeared today unto the whole world,* and Thy light, O Lord, hath been signed upon us* who with knowledge chant unto Thee:* Thou hast come, Thou hast appeared,* O Light Unapproachable.

THE MEETING OF THE LORD

Troparion, First Tone:

Rejoice, thou who art full of grace, O Virgin Theotokos,* for from thee hath risen the Sun of Righteousness, Christ our God,* enlightening those in darkness.* Rejoice, thou also, O righteous Elder,* as thou receivest in thine arms the Redeemer of our souls,* Who also granteth unto us the Resurrection.

Kontakion, First Tone:

Thou who didst sanctify the Virgin's womb by Thy birth,* and didst bless Symeon's hands as was meet,* by anticipation didst even now save us, O Christ God.* But grant peace in the midst of wars unto Thy commonwealth,* and strengthen Orthodox Christians* whom Thou hast loved, O only Lover of mankind.

THE ANNUNCIATION OF THE MOST HOLY THEOTOKOS

Troparion, Fourth Tone:

Today is the fountainhead of our salvation* and the manifestation of the mystery which was from eternity.* The Son of God becometh the Virgin's Son,* and Gabriel proclaimeth the good tidings of grace;* wherefore, we also cry to the Theotokos with him:* Rejoice, thou who art full of grace,* the Lord is with thee.

Kontakion, Eighth Tone:

To thee, the Champion Leader, we thy servants dedicate a feast of victory and of thanksgiving* as ones rescued out of sufferings, O Theotokos;* but as thou art one with might which is invincible,* from all dangers that can be do thou deliver us, that we may cry to thee:* Rejoice, thou Bride Unwedded.

THE ENTRY OF THE LORD INTO JERUSALEM

Troparion, First Tone:

In confirming the common Resurrection,* O Christ God, Thou didst raise up Lazarus from the dead before Thy Passion.* Wherefore, we also, like the children bearing the symbols of victory, cry to Thee, the Vanquisher of death:* Hosanna in the highest; blessed is He that cometh in the name of the Lord.

Another Troparion, Fourth Tone:

As by baptism we were buried with Thee, O Christ our God,* so by Thy Resurrection we were deemed worthy of immortal life;* and praising Thee, we cry:* Hosanna in the highest;* blessed is He that cometh in the name of the Lord.

Kontakion, Sixth Tone:

Being borne upon a throne in heaven,* and upon a colt on the earth, O Christ God,* Thou didst accept the praise of the angels* and the laudation of the children* as they cry to Thee:* Blessed is He that cometh to recall Adam.

THE ASCENSION OF THE LORD

Troparion, Fourth Tone:

Thou hast ascended in glory, O Christ our God,* having gladdened Thy disciples* with the promise of the Holy Spirit;* and they were assured by the blessing* that Thou art the Son of the God, the Redeemer of the world.

Kontakion, Sixth Tone:

When Thou didst fulfill Thy dispensation for our sake,* uniting things on earth with the heavens,* Thou didst ascend in glory, O Christ our God,* departing not hence, but remaining inseparable from us,* and crying unto them that love Thee:* I am with you, and no one shall be against you.

HOLY PENTECOST

Troparion, Eighth Tone:

Blessed art Thou, O Christ our God,* Who hast shown forth the fishermen as supremely wise,* by sending down upon them the Holy Spirit,* and through them didst draw the world into Thy net.* O Lover of mankind, glory be to Thee.

Kontakion, Eighth Tone:

Once, when He descended and confounded the tongues,* the Most High divided the nations;* and when He divided the tongues of fire,* He called all men into unity;* and with one accord we glorify the All-Holy Spirit.

THE TRANSFIGURATION OF THE LORD

Troparion, Seventh Tone:

Thou wast transfigured on the mountain, O Christ our God,* showing to Thy disciples Thy glory as each one could endudre;* shine forth Thou on us, who are sinners all, Thy light ever-unending* through the prayers of the Theotokos. O Light-giver, glory to Thee.

Kontakion, Seventh Tone:

On the mount Thou wast transfigured,* and Thy disciples, as much as they could bear, beheld Thy glory, O Christ God;* so that when they should see Thee crucified,* they would know Thy passion to be willing,* and would preach to the world* that Thou, in truth, art the Effulgence of the Father.

THE DORMITION OF THE MOST HOLY THEOTOKOS

Troparion, First Tone:

In giving birth thou didst preserve thy virginity;* in thy dormition thou didst not forsake the world, O Theotokos.* Thou wast translated unto life,* since thou art the Mother of Life;* and by thine intercessions dost thou deliver our souls from death.

Kontakion, Second Tone:

The grave and death could not hold the Theotokos,* who is sleepless in her intercessions and an unfailing hope in her mediations.* For as the Mother of Life she was translated uto life* by Him Who dwelt in her ever-virgin womb.

SELECTED MATERIAL FROM THE TRIODION

SUNDAY OF THE PUBLICAN AND THE PHARISEE:

Kontakion, Fourth Tone: Let us flee the boasting of the Pharisee, and learn the humility of the Publican, while crying out unto the Saviour with groanings: Be gracious unto us, O Thou Who alone dost readily forgive.

Another Kontakion, Third Tone: Unto the Lord let us sinners offer groanings like those of the Publican and let us fall down before Him, as He is Master. For He desireth the salvation of all men; He granteth forgiveness unto all that repent. For our sake He became incarnate, He Who with the Father is co-unoriginate God.

SUNDAY OF THE PRODIGAL SON:

Kontakion, Third Tone: Having foolishly abandoned Thy paternal glory, I squandered on vices the wealth which Thou gavest me. Wherefore, I cry unto Thee with the voice of the Prodigal: I have sinned before Thee, O compassionate Father. Receive me as one repentant, and make me as one of Thy hired servants.

MEAT-FARE SATURDAY:

Troparion, Eighth Tone: O Thou Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.

Kontakion, Eighth Tone: With the saints give rest, O Christ, to the souls of Thy servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.

Prokeimenon, Sixth Tone: Their souls shall dwell among good things. (Ps.24:13)

Stichos: Unto Thee, O Lord, have I lifted up my soul. O my God, in Thee have I trusted; let me never be put to shame. (Ps.24:2)

Alleluia, Sixth Tone: Blessed are they whom Thou hast chosen and hast taken to Thyself O Lord, and their memorial is unto generation and generation. (Ps.64:4; 134:13)

Stichos: Their souls shall dwell among good things.

Communion Verse: Blessed are they whom Thou hast chosen hast taken to Thyself, O Lord, and their memorial is unto generation and generation.

MEAT-FARE SUNDAY:

Kontakion, First Tone: When Thou, O God, shalt come to earth with glory, and all things tremble, and the river of fire floweth before the Judgment Seat and the books are opened, and the hidden things made public, then deliver me from the unquenchable fire and deem me worthy to stand at Thy right hand, O most righteous Judge.

Prokeimenon, Third Tone: Great is our Lord, and great is His strength, and of His understanding there is no measure. (Ps.146:5)

Stichos: Praise ye the Lord, for a psalm is a good thing. (Ps.146:1)

Alleluia, Eighth Tone: Come let us rejoice in the Lord, let us shout with jubilation unto God our Saviour. (Ps.94:1)

Stichos: Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him. (Ps.94:2)

Communion Verse: Praise the Lord from the heavens, praise Him in the highest. **Another**: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

CHEESE-FARE SATURDAY:

Troparion, Fourth Tone: O God of our fathers, Who ever dealest with us according to Thy kindness, take not Thy mercy from us, but through their intercessions guide our life in peace.

Kontakion, Eighth Tone: Thou hast made the assembly of the God-bearers illustrious as preachers of piety and silencers of ungodliness, O Lord, and they shine upon the world. By their supplications, keep in perfect peace them that glorify and magnify Thee, that they may chant and sing unto Thee: Alleluia.

Prokeimenon, Fourth Tone: The saints shall boast in glory, and they shall rejoice upon their beds. (Ps.149:5)

Stichos: The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

Alleluia Second Tone: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth. (Ps.91:12)

Stichos: The righteous man shall be glad in the Lord, and shall hope in Him.

(Ps.63:11)

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

CHEESE-FARE SUNDAY:

Kontakion, Sixth Tone: O Thou guide unto wisdom, bestower of prudence, instructor of the foolish and defender of the poor: Establish and grant understanding unto my heart, O Master. Grant me speech, O Word of the Father; for behold, I shall not keep my lips from crying unto Thee: O Merciful One, have mercy on me who have fallen.

Prokeimenon, Eighth Tone: Make your vows and pay them to the Lord our God.

Stichos: In Judea is God known, His name is great in Israel. (Ps.75:1)

Alleluia, Sixth Tone: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High. (Ps.91:1)

Stichos: To proclaim in the morning Thy mercy, and Thy truth by night. (Ps.91:2

Communion Verse: Praise the Lord from the heavens, praise Him in the highest.

THE FIRST SATURDAY OF GREAT LENT: St. Theodore the Tyro

Troparion, Second Tone: Great are the achievements of faith! In the fountain of flame as in refreshing water, the holy martyr Theodore rejoiced; for having been made a whole-burnt offering in the fire, he was offered as sweet bread unto the Trinity. By his prayers, O Christ God, save our souls.

Kontakion, Eighth Tone: Having received the Faith of Christ in thy heart as a breastplate, thou didst trample upon the enemy hosts, O great champion; and thou hast been crowned eternally with a heavenly crown, as thou art invincible.

Prokeimenon, Seventh Tone: The righteous man shall be glad in the Lord, and shall hope in Him. (Ps.63:11)

Stichos: Hearken, O God, unto my prayer when I make supplication unto Thee. (Ps.63:1)

Alleluia Fourth Tone: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied. (Ps.91:11)

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE FIRST SUNDAY OF GREAT LENT: The Triumph of Orthodoxy

Troparion, Second Tone: We worship Thine immaculate Icon, O Good One, asking the forgiveness of our failings, O Christ God; for of Thine Own will Thou wast well-pleased to ascend the Cross in the flesh that Thou mightest deliver from slavery to the enemy those whom Thou hadst fashioned. Wherefore, we cry to Thee thankfully: Thou didst fill all things with joy, O our Saviour, when Thou camest to save the world.

Kontakion, Eighth Tone: The uncircumscribable Word of the Father was circumscribed when He took flesh of thee, O Theotokos; and when He had restored the defiled image to its ancient state, He suffused it with divine beauty. As for us, confessing our salvation, we record it in deed and word.

Prokeimenon, Fourth Tone, the Song of the Fathers: Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. (Daniel 3:26)

Stichos: For righteous art Thou in all which Thou hast done for us. (Dan.3:27)

Alleluia, Fourth Tone: Moses and Aaron among His priests, and Samuel among them that call upon His name. (Ps.98:6)

Stichos: They called upon the Lord, and He hearkened unto them.

Communion Verse: Praise the Lord from the heavens, praise Him in the highest. **Another**: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE SECOND SATURDAY OF LENT:

The prokeimenon, alleluia, and communion verse for Saturdays, and the for departed.

THE SECOND SUNDAY OF GREAT LENT: St. Gregory Palamas

Troparion, Eighth Tone: Light of Orthodoxy, pillar and teacher of the Church, adornment of monastics, invincible champion of theologians, O Gregory, thou wonderworker, boast of Thessalonica, herald of grace, ever pray that our souls be saved

Kontakion to St. Gregory, Eighth Tone: O sacred and divine organ of wisdom, clear trumpet of theology: we praise thee with one accord, O Gregory of divine speech; but as a mind standing before the Primordial Mind, direct our mind to Him, O father, that we may cry: Rejoice, O herald of grace!

Kontakion of the Sunday, Fourth Tone: The season of the virtues hath now been revealed, and judgment is at the doors; therefore let us arise and keep the Fast, offering tears of compunction together with our alms, and let us cry: Our sins are more than the sands of the sea; but do Thou pardon us, O Creator of all, that we may receive incorruptible crowns.

Prokeimenon, Fifth Tone: Thou, O Lord, shalt keep us and shalt preserve us from this generation, and for evermore. (Ps.11:7)

Stichos: Save me, O Lord, for a righteous man there is no more. (11:1)

For St. Gregory, Prokeimenon, First Tone: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Alleluia, Fifth Tone: Of Thy mercies, O Lord, will I sing for ever. Unto generation and generation will I declare Thy truth with my mouth.

Stichos: For Thou hast said: Mercy shall be built up for ever. In the heavens shall Thy truth be established.

Communion Verse: Praise the Lord from the heavens, praise Him in the highest. **Another**: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE THIRD SATURDAY OF GREAT LENT:

The prokeimenon, alleluia, and communion verse for Saturdays, and for the departed.

THE THIRD SUNDAY OF GREAT LENT: Veneration of the Cross

Troparion, First Tone: Save, O Lord, Thy people and bless Thine inheritance; grant Thou unto Orthodox Christians victory over enemies; and by the power of Thy Cross do Thou preserve Thy commonwealth.

Kontakion, Fourth Tone: O Thou Who wast lifted up willingly on the cross, bestow Thy mercies upon the new community named after Thee, O Christ God; gladden with Thy power the Orthodox Christians, granting them victory over enemies; may they have as Thy help the weapon of peace, the invincible trophy.

Another Kontakion, Seventh Tone: No longer doth the flaming sword guard the gate of Eden, for a strange extinction hath come upon it, even the Tree of the Cross. The sting hath been taken from death, and the victory from hades. And Thou, my Saviour, didst appear unto those in hades, saying: Enter ye again into Paradise.

Instead of the Trisagion: Before Thy Cross we bow down, O Master, and Thy holy Resurrection we glorify.

Prokeimenon, Sixth Tone: Save, O Lord, Thy people and bless Thine inheritance.

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

Alleluia, Eighth Tone: Remember Thy congregation which Thou hast purchased from the beginning. (Ps.73:2)

Stichos: But God is our king before the ages, He hath wrought salvation in the midst of the earth. (Ps.73:13)

Communion Verse: The light of Thy countenance, O Lord, hath been signed upon us.

THE FOURTH SATURDAY OF LENT:

The prokeimenon, alleluia, and communion verse for Saturdays, and for the departed.

THE FOURTH SUNDAY OF GREAT LENT: St. John of the Ladder

Troparion, Third Tone: Having raised up a sacred ladder by thy words, thou wast shown forth unto all as a teacher of monastics, and thou dost lead us, John, from the purification that cometh through godly discipline, unto the light of divine vision. O righteous Father, do thou entreat Christ God that we be granted great mercy.

Kontakion, First Tone: Offering teachings from thy book as ever-blossoming fruits, O wise one, thou dost sweeten the heart of them that attend to them with vigilance, O blessed one; for it is a ladder that, from earth unto the heavenly and

abiding glory, doth lead the souls of those who with faith do honour thee.

Prokeimenon of the tone; and of the saint, Seventh Tone: The saints shall boast in glory, and they shall rejoice upon their beds.

Alleluia of the tone; and of the saint, Fourth Tone: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

Communion Verse: Praise the Lord from the heavens, praise Him in the highest. **Another**: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE FIFTH SATURDAY: The Laudation of the Theotokos

Troparion, Eighth Tone: When the bodiless one learned the secret command, in haste he came and stood before Joseph's dwelling and spake unto the Maiden who knew not wedlock: The One who hath bowed the heavens by His descent is held and contained, unchanging, wholly in thee. Seeing Him receiving the form of a servant in thy womb, I stand in awe and cry to thee: Rejoice, thou Bride Unwedded.

Kontakion, Eighth Tone: To thee, the champion leader, we thy servants dedicate a feast of victory and of thanksgiving, as ones rescued out of sufferings, O Theotokos; but as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee: Rejoice, thou Bride Unwedded.

Prokeimenon, Third Tone, the Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

Alleluia, Eighth Tone: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Stichos: Remember, O Lord, David and all his meekness.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

THE FIFTH SUNDAY OF GREAT LENT: St. Mary of Egypt

Troparion, Fifth Tone: Enlightened by the grace of the cross, thou wast shown forth as a radiant lamp of repentance, dispelling the darkness of the passions, O all-holy one. Wherefore, thou didst appear as an angel in the flesh

unto the sacred Zosimas in the wilderness. O Mary, our righteous mother, do thou intercede with Christ for us.

Kontakion, Third Tone: Thou who once of old wast filled with all manner of fornication, art now seen today to be a bride of Christ by thy repentance. Thou didst love and emulate the life of the angels. By the Cross thou didst annihilate the hordes of demons; for this cause thou art a bride now in the kingdom of the heavens, O Mary, thou all-modest one.

Another Kontakion, Fourth Tone: Having escaped the darkness of sin, and having illumined thy heart with the light of repentance, O glorious one, thou didst come to Christ and didst offer to Him His immaculate and holy Mother as a merciful intercessor. Hence thou hast found remission of thy transgressions, and thou ever rejoicest with the angels.

Prokeimenon of the tone, and of the saint, Fourth Tone: Wondrous is God in His saints, the God of Israel.

Alleluia of the tone. Communion Verse: Praise the Lord from the heavens, praise Him in the highest. **Another**: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE SIXTH SATURDAY OF GREAT LENT: Lazarus Saturday

Troparion, First Tone: In confirming the common Resurrection, O Christ God, Thou didst raise up Lazarus from the dead before Thy Passion. Wherefore, we also, like the children bearing thesymbols of victory, cry to thee the Vanquisher of death: Hosanna in the highest; blessed is He that cometh in the name of the Lord.

Kontakion, Second Tone: Christ, the Joy of all, the Truth, the Light, the Life, the Resurrection of the world, hath, of His goodness, appeared to those on earth, and become the archetype of the Resurrection, granting divine forgiveness unto all.

Instead of the Trisagion: As many as have been baptized into Christ have put on Christ. Alleluia.

Prokeimenon, Third Tone: The Lord is my light and my saviour; whom then shall I fear?

Stichos: The Lord is the defender of my life; of whom then shall I be afraid? (Ps.26:1)

Alleluia, Fifth Tone: The Lord is King, He is clothed with majesty.

Stichos: For He established the world which shall not be shaken.

Communion Verse: Out of the mouths of babes and sucklings hast Thou perfected praise. (Ps.8:2)

PALM SUNDAY

THE FIRST ANTIPHON, Psalm 114, Second Tone:

Stichos 1: I am filled with love, for the Lord will hear the voice of my supplication.

Refrain: Through the prayers of the Theotokos, O Saviour, save us.

Stichos 2: For He hath inclined His ear unto me, and in my days will I call upon Him. *Refrain*.

Stichos 3: The pangs of death have encompassed me, the perils of hades have found me. *Refrain*.

Stichos 4: Tribulation and sorrow have I found, and I called upon the name of the Lord. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. *Refrain*.

THE SECOND ANTIPHON, Psalm 115, Second Tone:

Stichos 1: I believed, wherefore I spake; I was humbled exceedingly.

Refrain: O Son of God, Who didst sit upon a colt, save us who chant unto Thee: Alleluia.

Stichos 2: What shall I render unto the Lord for all that He hath rendered unto me? *Refrain*.

Stichos 3: I will take the cup of salvation, and I will call upon the name of the Lord. *Refrain*.

Stichos 4: My vows unto the Lord will I pay in the presence of all His people. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Only-begotten Son and Word of God, Who art immortal….

THE THIRD ANTIPHON, Psalm 117, First Tone:

Stichos 1 (Reader): O give thanks unto the Lord, for He is good, for His mercy endureth for ever.

CHOIR, Troparion, First Tone: In confirming the common Resurrection, O Christ God, Thou didst raise up Lazarus from the dead before Thy Passion. Wherefore, we also, like the children bearing the symbols of victory, cry to Thee, the Vanquisher of death: Hosanna in the highest; blessed is He that cometh

in the name of the Lord.

Stichos 2: Let the house of Israel now say that He is good, for His mercy endureth for ever. *Troparion*.

Stichos 3: Let the house of Aaron now say that He is good, for His mercy endureth for ever. *Troparion*.

Stichos 4: Let all that fear the Lord now say that He is good, for His mercy endureth for ever. *Troparion*.

At the Small Entry, the Verse (said by the deacon or priest): Blessed is he that cometh in the name of the Lord. We have blessed you out of the house of the Lord. God is the Lord, and hath appeared unto us. (Ps.117)

CHOIR, the Troparion: In confirming the common Resurrection…

Glory to the Father, and to the Son, and to the Holy Spirit.

Another Troparion, Fourth Tone: As by baptism we were buried with Thee, O Christ our God, so by Thy Resurrection we were deemed worthy of immortal life; and praising Thee, we cry: Hosanna in the highest; blessed is He that cometh in the name of the Lord.

Both now and ever, and unto the ages of ages. Amen.

Kontakion, Sixth Tone: Being borne upon a throne in heaven, and upon a colt on the earth, O Christ God, Thou didst accept the praise of the angels and the laudation of the children as they cry to Thee: Blessed is He that cometh to recall Adam.

Prokeimenon, Fourth Tone: Blessed is he that cometh in the name of the Lord. God is the Lord, and hath appeared unto us.

Stichos: O give thanks unto the Lord, for He is good, for His mercy endureth for ever.

Alleluia, First Tone: O sing unto the Lord a new song, for the Lord hath wrought wondrous things. (Ps.97:1)

Stichos: All the ends of the earth have seen the salvation of our God.

Instead of It is truly meet we chant the Eirmos of the 9th Ode of the canon of the feast, Fourth Tone:

God is the Lord, and hath appeared unto us;* make ye a feast, and with gladness, come,* let us magnify Christ with palms and branches,* with hymns crying aloud:* Blessed is He that cometh in the name of the Lord our Saviour.

Communion Verse: Blessed is he that cometh in the name of the Lord. God is the Lord, and hath appeared unto us.

ON HOLY AND GREAT THURSDAY:

The Prokeimenon, Seventh Tone: The rulers were assembled together, against the Lord, and against His Christ. (Ps.2:2)

Stichos: Why have the heathen raged, and the peoples meditated empty things? (Ps.2:1)

Alleluia, Sixth Tone: Blessed is the man that hath understanding for the poor man and the pauper; in an evil day the Lord will deliver him.

Stichos: Mine enemies have spoken evil things against me: When shall he die, and when shall his name perish? (Ps.40:5)

Stichos: Who ate of my bread hath magnified the lifting of heels against me. (Ps.40:9)

Instead of the Cherubic Hymn, we chant this Troparion, in the Sixth Tone, thrice: Of Thy Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Thine enemies; nor will I give Thee a kiss, as did Judas, but like the thief do I confess Thee: Remember me, O Lord, in Thy kingdom.

Likewise we chant this as the Communion Verse, and also during the communion of the people instead of Receive ye the Body of Christ. *Also instead of* Let our mouth be filled with Thy praise….

ON HOLY AND GREAT SATURDAY:

Instead of the Trisagion: As many as have been baptized into Christ have put on Christ. Alleluia.

Prokeimenon, Fifth Tone: Let all the earth worship Thee and chant into Thee; let them chant unto Thy name, O Most High. (Ps.65:3)

Stichos: Shout with jubilation unto the Lord all the earth; chant ye unto His name, give glory in praise of Him. (Ps.65:1)

Instead of Alleluia, the Reader saith: In the Seventh Tone: Arise, O God judge the earth for thou shalt have an inheritance among all the nations. (Ps.81)

CHOIR: Arise, O God, judge the earth, for Thou shalt have an inheritance among all the nations.

Reader, Stichos: God stood in the congregation of the gods, and in the midst He shall stand out among gods.

CHOIR: Arise, O God, judge the earth….

Stichos: How long will ye judge unrighteously and accept the person of sinners? *Refrain*.

Stichos: Judge for the orphan and the poor man, do justice to the humble and

the pauper. *Refrain*.

Stichos: Rescue the poor man and the needy, from the hand of the sinner deliver him. *Refrain*.

Stichos: They have not known, nor understood; they walk in darkness. *Refrain*.

Stichos: Let all the foundations of the earth be shaken. I said:ye are gods, and all of you the sons of the Most High. But like men ye die, and like one of the rulers do ye fall. *Refrain*.

And again the Reader: Arise, O God, judge the earth, for Thou shalt have an inheritance among all the nations.

Instead of the Cherubic Hymn, we chant the Troparion, Eighth Tone:

Let all mortal flesh keep silence, and stand with fear and trembling; and let it take no thought for any earthly thing. For the King of kings and Lord of lords draweth nigh to be sacrificed and given as food to the faithful. (*Here the Great Entry occurreth*.) Before Him go the choirs of angels with all the principalities and powers, the many-eyed cherubim and the six-winged seraphim, covering their faces and crying aloud the hymn: Alleluia, alleluia, alleluia.

Instead of It is truly meet *we chant the Eirmos of the 9th Ode of the Matins canon, Sixth Tone*: Weep not for Me, O Mother, beholding in the tomb the Son Whom thou hast conceived without seed in thy womb. For I shall arise and be glorified, and as God I shall exalt with glory unceasingly those that with faith and love magnify thee.

Communion Verse: The Lord awoke as one that sleepeth, and is risen, saving us. Alleluia. (Ps.77:70)

THE END OF THE TRIODION

SELECTED MATERIAL FROM THE PENTECOSTARION

THE HOLY AND GREAT SUNDAY OF PASCHA

The Order of the Paschal Liturgy

Deacon: Bless, master!

Priest: Blessed is the kingdom….

CHOIR: Amen. *And the clergy chant*: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Thrice. And the choir, thrice*.

And the celebrant saith the stichoi:

Stichos 1: Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

And after each stichos the choir chanteth the Troparion: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Once*.

Stichos 2: As smoke vanisheth, so let them vanish, as wax melteth before the fire.

CHOIR: Christ is risen….

Stichos 3: So let sinners perish at the presence of God, and let the righteous be glad.

CHOIR: Christ is risen….

Stichos 4: This is the day which the Lord hath made; let us rejoice and be glad therein.

CHOIR: Christ is risen….

Celebrant: Glory to the Father, and to the Son, and to the Holy Spirit.

CHOIR: Christ is risen….

Celebrant: Both now and ever, and unto the ages of ages. Amen.

CHOIR: Christ is risen….

Clergy: Christ is risen from the dead, trampling down death by death.

CHOIR: And on those in the tombs bestowing life.

THE FIRST ANTIPHON, Psalm 65, Second Tone:

Stichos 1: Shout with jubilation unto the Lord all the earth; chant ye unto His

name, give glory in praise of Him.

Refrain: Through the prayers of the Theotokos, O Saviour, save us.

Stichos 2: Say unto God: How awesome are Thy works! In the multitude of Thy power shall Thine enemies be proved false unto Thee. *Refrain*.

Stichos 3: Let all the earth worship Thee and chant unto Thee; Let them chant unto Thy name, O Most High. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. *Refrain*.

THE SECOND ANTIPHON, Psalm 66, Second Tone:

Stichos 1: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Refrain: O Son of God Who didst rise from the dead, save us who chant unto Thee: Alleluia.

Stichos 2: That we may know upon the earth Thy way, among all the nations Thy salvation. *Refrain*.

Stichos 3: Let all the peoples give Thee praise, O God, let all the peoples praise Thee. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Only-begotten Son and Word of God, Who art immortal….

THE THIRD ANTIPHON, Psalm 67, Fifth Tone:

Stichos 1 (Reader): Let God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

CHOIR, the Troparion: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Once* (*after each stichos*).

Stichos 2: As smoke vanisheth, so let them vanish, as wax melteth before the fire. *Troparion*.

Stichos 3: So let sinners perish at the presence of God, and let the righteous be glad, let them rejoice in the presence of God. *Troparion*.

At the Small Entry, the Verse (*said by the deacon or priest*): In congregations bless ye God, the Lord from the well-springs of Israel.

CHOIR: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life.

And the Hypakoe, Eighth Tone: Forestalling the dawn, the women came with Mary, and found the stone rolled away from the sepulchre, and heard from the angel: Why seek ye among the dead, as though He were mortal, Him Who liveth in everlasting light? Behold the grave-clothes. Go quickly and proclaim to

the world that the Lord is risen and hath slain death. For He is the Son of God Who saveth mankind.

And the Kontakion, same Tone: Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of hades. And didst arise as victor, O Christ God, calling to the myrrh-bearing women: Rejoice! and giving peace unto Thine apostles: Thou Who dost grant resurrection to the fallen.

Instead of the Trisagion: As many as have been baptized into Christ have put on Christ. Alleluia. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Have put on Christ. Alleluia.

As many as have been baptized into Christ have put on Christ. Alleluia.

Prokeimenon, Eighth Tone: This is the day which the Lord hath made; let us rejoice and be glad therein.

Stichos: O give thanks unto the Lord, for He is good, for His mercy endureth for ever.

Alleluia, Fourth Tone: Thou shalt rise up and have pity upon Sion. (Ps.101:13)

Stichos: The Lord from heaven hath looked upon the earth.

Instead of It is truly meet *we chant*: The angel cried unto her that is full of grace: O pure Virgin, rejoice! and again I say, rejoice! for thy Son is risen from the grave on the third day, and hath raised the dead, O ye people, be joyful!

Eirmos: Shine, shine, O new Jerusalem, for the glory the Lord is risen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

Communion Verse: Receive ye the Body of Christ, taste ye of the Fountain of Immortality. Alleluia, alleluia, alleluia.

When the celebrant saith With fear of God and with faith draw nigh, *instead of* Blessed is He that cometh in the name of the Lord *we chant*: Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Once*.

And when the celebrant saith Save, O God, Thy people, *we chant*: Christ is risen from the dead… *Once*.

And when he saith Always, now and ever, and unto the ages of ages, *we chant* Christ is risen from the dead… *Once*.

And instead of Blessed be the name of the Lord.., *we chant*: Christ is risen from the dead…, *twelve times, and more, until the celebrant has distributed the antidoron*.

Then the celebrant saith: The blessing of the Lord be upon you… **CHOIR**: Amen. *Then the clergy chant*: Christ is risen from the dead, trampling down death by death. *And the* **CHOIR**: And on those in the tombs bestowing life.

After this the celebrant saith the usual Dismissal and CHRIST IS RISEN, *thrice, while bestowing a blessing with the Cross*.

ON MONDAY OF BRIGHT WEEK:

Prokeimenon, Eighth Tone: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Alleluia, First Tone: The heavens shall confess Thy wonders, O Lord.

Stichos: God Who is glorified in the council of the saints.

Communion Verse: Receive ye the Body of Christ, taste ye of the Fountain of Immortality.

ON TUESDAY OF BRIGHT WEEK:

Prokeimenon, Third Tone: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

Alleluia, Eighth Tone: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

Communion Verse: Receive ye the Body of Christ….

ON WEDNESDAY OF BRIGHT WEEK:

Prokeimenon, Sixth Tone: I shall commemorate thy name in every generation and generation.

Stichos: Hearken O daughter, and see, and incline thine ear.

Alleluia, Third Tone: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

Communion Verse: Receive ye the Body of Christ…

ON THURSDAY OF BRIGHT WEEK:

Prokeimenon, Third Tone: O chant unto our God, chant ye; chant unto our King, chant ye.

Stichos: Clap your hands all ye nations; shout unto God with a voice of rejoicing.

Alleluia, Fourth Tone: Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Stichos: Thou hast loved righteousness and hated iniquity.

Communion Verse: Receive ye the Body of Christ…

ON FRIDAY OF BRIGHT WEEK:

The Feast of the Life-giving Fount

Troparion, Third Tone: As a life-giving fount thou didst conceive the Dew that is transcendent in essence, O Virgin Maid. And thou didst pour forth for us the Immortal Nectar. And as ever-flowing streams from thy fountain, thou broughtest forth the Water that springeth up unto life everlasting; wherein, taking delight, we all cry out: Rejoice, O life-bearing fount.

Kontakion, Eighth Tone: From thine unfailing fount, O Maiden full of grace, thou dost reward me by pouring forth of the unending streams of thy grace that doth pass human understanding. And since thou didst bear the Word incomprehensible, I entreat thee to refresh me with thy grace divine, that I may cry to thee: Rejoice, O water of salvation.

Prokeimenon, Eighth Tone: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

And the Prokeimenon, Third Tone, the Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Alleluia, First Tone: The heavens shall confess Thy wonders, O Lord.

Stichos: God Who is glorified in the council of the saints.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Communion Verse: Receive ye the Body of Christ… **And**: I will take the cup of salvation, and I will call upon the name of the Lord.

ON SATURDAY OF BRIGHT WEEK:

Prokeimenon, Third Tone: The Lord is my light and my saviour; whom then shall I fear?

Stichos: The Lord is the defender of my life; of whom then shall I be afraid?

Alleluia, Fifth Tone: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

Stichos: For He established the world which shall not be shaken.

Communion Verse: Receive ye the Body of Christ….

THE SECOND SUNDAY OF PASCHA:

Thomas Sunday

Troparion, Seventh Tone: While the tomb was sealed, Thou, O Life, didst shine forth from the grave, O Christ God. And while the doors were shut, Thou didst come unto Thy disciples, O Resurrection of all, renewing through them an upright Spirit in us according to Thy great mercy.

Kontakion, Eighth Tone: With his searching right hand, Thomas did probe Thy life-bearing side, O Christ God; for when Thou didst enter while the doors were shut, he cried out unto Thee with the rest of the disciples: Thou art my Lord and my God.

Prokeimenon, Third Tone: Great is our Lord, and great is His strength, and of His understanding there is no measure.

Stichos: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

Alleluia, Eighth Tone: Come let us rejoice in the Lord, let us shout with jubilation unto God our Saviour.

Stichos: For the Lord is a great God and a great king over all the earth.

Communion Verse: Praise the Lord, O Jerusalem; praise thy God, O Sion. (Ps.147:1)

THE THIRD SUNDAY OF PASCHA:

The Sunday of the Myrrh-bearers

Troparia, Second Tone: When Thou didst descend unto death, O Life Immortal, then didst Thou slay hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the hosts of the heavens cried out: O Life-giver, Christ our God, glory be to Thee.

The noble Joseph, taking Thine immaculate Body down from the Tree, and having wrapped It in pure linen and spices, laid It in a new tomb. But on the third day Thou didst arise, O Lord, granting to the world great mercy.

Unto the myrrh-bearing women did the angel cry out as he stood by the tomb: Myrrh is meet for the dead, but Christ hath proved to be a stranger to corruption. But cry out: The Lord is risen, granting to the world great mercy.

Kontakion, Second Tone: When Thou didst cry, Rejoice, unto the myrrh-bearers, Thou didst make the lamentation of Eve the first mother to cease by Thy Resurrection, O Christ God. And Thou didst bid Thine apostles to preach: The Saviour is risen from the grave.

Prokeimenon, Sixth Tone: Save, O Lord, Thy people and bless Thine inheritance.

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

Alleluia, Eighth Tone: Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

Stichos: Mercy and truth are met together, righteousness and peace have kissed each other.

Communion Verse: Receive ye the Body of Christ…. **Another**: Praise the Lord from the heavens, praise Him in the highest.

THE FOURTH SUNDAY OF PASCHA:

The Sunday of the Paralytic

Troparion, Third Tone: Let the heavens be glad; let earthly things rejoice; for the Lord hath wrought might with His arm. He hath trampled down death by death; the firstborn of the dead hath He become. From the belly of hades hath He delivered us and hath granted the world great mercy.

Kontakion, Third Tone: As of old Thou didst raise the paralytic, O Lord, by Thy Divine presence, raise my soul which is paralyzed grievously by all manner

of sins and unseemly deeds, that being saved I may cry out: O compasionate Christ, glory be to Thy power.

Prokeimenon, First Tone: Let Thy mercy, O Lord, be upon us according as we have hoped in Thee.

Stichos: Rejoice in the Lord, O ye righteous, praise is meet for the upright.

Alleluia, Fifth Tone: Of Thy mercies, O Lord, will I sing for ever, unto generation and generation. (Ps.88:1)

Stichos: For Thou. hast said: Mercy shall be built up for ever. (Ps.88:2)

Communion Verse: Receive ye the Body of Christ…. **Another**: Praise the Lord from the heavens, praise Him in the highest.

ON WEDNESDAY OF MID-PENTECOST:

Troparion, Eighth Tone: In the midst of the Feast, give Thou my thirsty soul to drink of the waters of piety; for Thou, O Saviour, didst cry out to all: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

Kontakion, Fourth Tone: In the midst of the Judaic feast, Thou didst say to those present, O Christ God, Master and Creator of all: Come ye, and receive the Water of immortality. Wherefore, we fall down before Thee, crying out in faith and saying: Grant us Thy mercy and compassion; for Thou art the well-spring of our life.

Prokeimenon, Third Tone: Great is our Lord, and great is His strength, and of His understanding there is no measure.

Stichos: But God is our king before the ages, He hath wrought salvation in the midst of the earth.

Communion Verse: He that eateth My Flesh, and drinketh My Blood abideth in Me, and I in him, saith the Lord.

THE FIFTH SUNDAY OF PASCHA:

The Sunday of the Samaritan Woman

Troparion, Fourth Tone: Having learned the joyful proclamation of the Resurrection from the angel, and having cast off the ancestral condemnation, the women disciples of the Lord spake to the apostles exultantly: Death is despoiled

and Christ God is risen, granting to the world great mercy.

Kontakion, Eighth Tone: Having come to the well in faith, the Samaritan woman saw Thee, the Water of Wisdom, whereof having drunk abundantly, she, the renowned one, inherited the kingdom on high for ever.

Prokeimenon, Third Tone: O chant unto our God, chant ye; chant unto our King, chant ye.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Alleluia, Fourth Tone: Bend Thy bow, and proceed prosperously and be king, because of truth and meekness and righteousness.

Stichos: Thou hast loved righteousness and hated iniquity

Communion Verse: Receive ye the Body of Christ…. **Another**: Praise the Lord from the heavens, praise Him in the highest.

THE SIXTH SUNDAY OF PASCHA:

The Sunday of the Blind Man

Troparion, Fifth Tone: Let us, O faithful, praise and worship the Word Who is co-unoriginate with the Father and the Spirit, and Who was born of the Virgin for our salvation; for He was pleased to ascend the Cross in the flesh and to endure death, and to raise the dead by His glorious Resurrection.

Kontakion, Fourth Tone: Blinded in the eyes of my soul, I draw nigh unto Thee, O Christ, like the man blind from his birth, and in repentance I cry to Thee: Thou art the exceeding radiant Light of those in darkness.

Prokeimenon, Eighth Tone: Make your vows and pay them to the Lord our God.

Stichos: In Judea is God known, His name is great in Israel.

Alleluia, Eighth Tone: Look upon me and have mercy on me

Stichos: My steps do Thou direct according to Thy saying.

Communion Verse: Receive ye the Body of Christ… **Another**: Praise the Lord from the heavens….

ON THURSDAY OF THE SIXTH WEEK THE ASCENSION OF THE LORD

THE FIRST ANTIPHON, Psalm 46, Second Tone:

Stichos 1: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Refrain: Through the prayers of the Theotokos, O Saviour, save us.

Stichos 2: For the Lord Most High is terrible, a great King over all the earth. *Refrain*.

Stichos 3: He hath subdued peoples under us, and nations under our feet. *Refrain*.

Stichos 4: God is gone up in jubilation, the Lord with the voice of the trumpet. Refrain.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. *Refrain*.

THE SECOND ANTIPHON, Psalm 47, Second Tone:

Stichos 1: Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain.

Refrain: O Son of God, Who didst ascend in glory, save us who chant unto Thee: Alleluia.

Stichos 2: The mountains of Sion on the sides of the north, the city of the great King. *Refrain*.

Stichos 3: God is known in her towers, when He cometh to help her. *Refrain*.

Stichos 4: For lo, the kings of the earth were assembled; they came together. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Only-begotten Son and Word of God, Who art immortal….

THE THIRD ANTIPHON, Psalm 48, Fourth Tone:

Stichos 1 (Reader): Hear this, all ye nations; give ear, all ye that inhabit the world.

CHOIR, the Troparion, Fourth Tone: Thou hast ascended in glory, O Christ our God, having gladdened Thy disciples with the promise of the Holy Spirit; and they were assured by the blessing that Thou art the Son of God, the Redeemer of the world.

Stichos 2: Both ye that are born of earth, and ye sons of men, rich and poor together. *Troparion*.

Stichos 3: My mouth shall speak wisdom, and the meditation of my heart shall be of under standing. *Troparion*.

Stichos 4: I will incline mine ear unto a parable, I will unfold my problem on

the psaltery. *Troparion*.

At the Small Entry. the Verse (said by deacon/priest): God is gone up in jubilation, the Lord with the voice of the trumpet.

CHOIR: Thou hast ascended in glory, O Christ our God, having gladdened Thy disciples with the promise of the Holy Spirit; and they were assured by the blessing that Thou art the Son of God, the Redeemer of the world.

Kontakion, Sixth Tone: When Thou didst fulfill Thy dispensation for our sake, uniting things on earth with the heavens, Thou didst ascend in glory, O Christ our God, departing not hence, but remaining inseparable from us, and crying unto them that love Thee: I am with you, and no one shall be against you.

Prokeimenon, Seventh Tone: Be Thou exalted above the heavens, O God, and Thy glory above all the earth.

Stichos: Ready is my heart, O God, ready is my heart; I will sing and chant in my glory.

Alleluia, Second Tone: God is gone up in jubilation, the Lord with the voice of the trumpet.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Instead of It is truly meet, we chant the Eirmos of the 9th Ode of the first canon of the feast, Fifth Tone:

Refrain: Magnify, O my soul, Him Who hath ascended from earth to heaven, Christ the Giver of life.

Eirmos: Thee that art above understanding and word the Mother of God, that hast ineffably brought forth in time the Timeless One, we the faithful with one accord magnify.

Communion Verse: God is gone up in jubilation, the Lord with the voice of the trumpet.

THE SEVENTH SUNDAY OF PASCHA:

Sunday of the Holy Fathers

Troparion, Sixth Tone: Angelic hosts were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou didst despoil hades and wast not tempted by it. Thou didst meet the Virgin and didst grant us life. O Thou Who didst rise from the

dead, O Lord, glory be to Thee.

Troparion to the Holy Fathers, Eighth Tone: Most glorified art Thou, O Christ our God, Who hast established our holy fathers as luminous stars upon the earth, and through them didst guide us all to the true Faith. O Most merciful One, glory be to Thee.

Kontakion to the Holy Fathers, Eighth Tone: The preaching of the apostles and the doctrines of the fathers confirmed the one Faith of the Church. And wearing the garment of truth, woven from the theology on high, She rightly divideth and glorifieth the great mystery of piety.

Prokeimenon, Fourth Tone, the Song of the Fathers: Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages.

Stichos: For righteous art Thou in all which Thou hast done for us.

Alleluia, First Tone: The God of gods, the Lord, hath spoken, and He hath called the earth from the rising of the sun and unto the setting thereof.

Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Communion Verse: Praise the Lord from the heavens…. **Another**: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

ON SATURDAY BEFORE PENTECOST:

Commemoration of the Departed

Troparion, Eighth Tone: O Thou Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator; Grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.

Kontakion, Eighth Tone: With the saints give rest, O Christ, to the souls of Thy servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.

Prokeimenon, Sixth Tone: Their souls shall dwell among good things.

Stichos: Unto Thee, O Lord, have I lifted up my soul. O my God, in Thee have I trusted; let me never be put to shame.

Alleluia, Sixth Tone: Blessed are they whom Thou hast chosen and hast taken to Thyself; O Lord, and their memorial is unto generation and generation.

Stichos: Their souls shall dwell among good things.

Communion Verse: Blessed are they whom Thou hast chosen and hast taken to Thyself, O Lord, and their memorial is unto generation and generation.

THE SUNDAY OF HOLY PENTECOST

THE FIRST ANTIPHON, Psalm 18, Second Tone:

Stichos 1: The heavens declare the glory of God, and the firmament declareth the work of His hands.

Refrain: Through the prayers of the Theotokos, O Saviour, save us.

Stichos 2: Day unto day poureth forth speech and night unto night proclaimeth knowledge. *Refrain*.

Stichos 3: Their sound hath gone forth into all the earth, and their words unto the ends of the world. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. *Refrain*.

THE SECOND ANTIPHON, Psalm 19, Second Tone:

Stichos 1: The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee.

Refrain: O Good Comforter, save us who chant unto Thee: Alleluia.

Stichos 2: Let Him send forth unto thee help from His sanctuary, and out of Sion let Him help thee. *Refrain*.

Stichos 3: The Lord grant thee according to thy heart, and fulfill all thy purposes. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Only-begotten Son and Word of God, Who art immortal….

THE THIRD ANTIPHON, Psalm 20, Eighth Tone:

Stichos 1 (Reader): O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly.

CHOIR, Troparion, Eighth Tone: Blessed art Thou, O Christ our God, Who hast shown forth the fishermen as supremely wise, by sending down upon them the Holy Spirit, and through them didst draw the world into Thy net. O Lover of mankind, glory be to Thee.

Stichos 2: The desire of his heart hast Thou granted unto him, and hast not denied him the requests of his lips. *Troparion*.

Stichos 3: Thou wentest before him with the blessings of goodness, Thou hast

set upon his head a crown of precious stone. *Troparion*.

At the Small Entry, the Verse (said by deacon/priest): Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts. (Ps.20:13)

CHOIR, Eighth Tone: Blessed art Thou, O Christ our God, Who hast shown forth the fishermen as supremely wise, by sending down upon them the Holy Spirit, and through them didst draw the world into Thy net. O Lover of mankind, glory be to Thee.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Kontakion, Eighth Tone: Once, when He descended and confounded the tongues, the Most High divided the nations; and when He divided the tongues of fire, He called all men into unity; and with one accord we glorify the All-Holy Spirit.

Instead of the Trisagion: As many as have been baptized into Christ have put on Christ Alleluia. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Have put on Christ. Alleluia.

As many as have been baptized into Christ have put on Christ. Alleluia.

Prokeimenon, Eighth Tone: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory, of God, and the firmament proclaimeth the work of His hands.

Alleluia, First Tone: By the Word of the Lord were the heavens established, and all the might of them by the Spirit of His mouth.

Stichos: The Lord looked down from heaven, He beheld all the sons of men.

Instead of It is truly meet *we chant the Eirmos of the 9th Ode of the second canon of the feast, Fourth Tone*: Rejoice, thou, O Queen, the glory of both mothers and virgins! For no mouth, however fluent and well-spoken, can be so eloquent as to hymn thee worthily; and every mind faileth to understand thy childbirth. Wherefore, with one accord thee do we glorify.

Communion Verse: Thy good Spirit shall lead me in the land of uprightness. (Ps.142:12)

THE FIRST SUNDAY AFTER PENTECOST:

The Sunday of All Saints

Troparion, Eighth Tone: From on high didst Thou descend, O Compassionate One; to burial of three days hast Thou submitted that Thou mightest free us from our passions. O our Life and Resurrection, O Lord, glory be to Thee.

Troparion to All Saints, Fourth Tone: Adorned in the blood of Thy martyrs throughout all the world, as in purple and fine linen, Thy Church, through them, doth cry unto Thee, O Christ God: Send down Thy compassions upon Thy people; grant peace to Thy flock and to our souls great mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Kontakion to All Saints, Eighth Tone: To Thee, O Lord, the Planter of creation, the world doth offer the God-bearing martyrs as the firstfruits of nature. By their intercessions, preserve Thy Church, Thy commonwealth, in profound peace, through the Theotokos, O Greatly-merciful One.

Prokeimenon, Eighth Tone: Make your vows and pay them to the Lord our God.

Stichos: In Judea is God known, His name is great in Israel.

And the Prokeimenon for All Saints, Fourth Tone: Wondrous is God in His saints, the God of Israel.

Alleluia, Fourth Tone: The righteous cried, and the Lord heard them.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Communion Verse: Praise the Lord from the heavens, praise Him in the highest. **Another**: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

SECOND SUNDAY AFTER PENTECOST:

The Sunday of All Saints of Russia, and All Saints of Mount Athos

Troparion of the Resurrection, First Tone: When the stone had been sealed by the Jews, and the soldiers were guarding Thine immaculate Body, Thou didst rise on the third day, O Saviour, granting life unto the world. Wherefore, the Hosts of the heavens cried out to Thee, O Life-giver: Glory to Thy Resurrection, O Christ. Glory to Thy kingdom. Glory to Thy dispensation, O only Lover of mankind.

Troparion to All Saints of Russia, Eighth Tone: As a beautiful fruit of the sowing of Thy salvation, the land of Russia doth offer to Thee, O Lord, all the Saints that have shone in her. By their prayers keep the Church and the world in profound peace, through the Theotokos, O Most-merciful One.

Troparion to All Saints of Mount Athos, First Tone: With hymns and songs let us honour the fathers of Athos, those angels in the flesh, the confessors, the righteous ones, the hierarchs, and the martyrs. And let us, the whole multitude of monastics, emulate their virtues and cry out with one voice: Glory to Him that hath crowned you. Glory to Him that hath sanctified you. Glory to Him that hath shown you forth as our protectors in perils.

Kontakion of the Resurrection, First Tone: As God Thou didst arise from the tomb in glory, and Thou didst raise the world together with Thyself. And mortal nature praiseth Thee as God, and death hath vanished. And Adam danceth, O Master, and Eve, now freed from fetters, rejoiceth as she crieth out: Thou art He, O Christ, that grantest unto all resurrection.

Kontakion to All Saints of Russia, Third Tone: Today the choir of the saints who pleased God in the land of Russia doth stand before us in church and invisibly doth pray for us to God. With them the angels glorify Him, and all the saints of the Church of Christ keep festival with them; and they all pray together for us to the Eternal God.

Kontakion to All Saints of Mount Athos, Fourth Tone: Let us all praise the fathers who have made the Holy Mount like unto heaven, and who have shone forth in this life like angels and who did gather a great multitude of monastics there; and let us cry unto them: Deliver us from every necessity and the attacks of the evil one, O thou multitude of monastic saints, thou boast and joy of Athos.

Prokeimenon, First Tone: Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Stichos: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

And the Prokeimenon for All Saints of Russia, Seventh Tone: Precious in the sight of the Lord is the death of His saints.

Alleluia, First Tone: O God Who givest avengement unto me and hast subdued peoples under me.

Stichos: It is He that magnifieth the salvation of His king and worketh mercy for His anointed, for David and for his seed unto eternity.

Stichos: Be glad in the Lord, and rejoice, ye righteous.

Communion Verse: Praise the Lord from the heavens, praise him in the highest. **Another**: Rejoice in the Lord, O ye righteous; praise is meet for the

upright.

THE END OF THE PENTECOSTARION

SELECTED MATERIAL FROM THE MENAION SERVICES

FEASTS OF THE IMMOVABLE CALENDAR

8 SEPTEMBER: THE NATIVITY OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER-VIRGIN MARY.

Troparion, Fourth Tone:

Thy nativity, O Theotokos Virgin,* hath proclaimed joy to all the world;* for from thee hath dawned the Sun of Righteousness, Christ our God,* annulling the curse, and bestowing the blessing,* abolishing death and granting us life eternal.

Kontakion. Fourth Tone:

Joachim and Anna were freed from the reproach of childlessness* and Adam and Eve from the corruption of death,* by thy holy nativity, O immaculate one,* which thy people, redeemed from the guilt of offences, celebrate, by crying to thee:* The barren woman giveth birth to the Theotokos, the nourisher of our life.

Prokeimenon, Third Tone, the Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

Alleluia, Eighth Tone: Hearken, O daughter, and see, and incline thine ear.

Stichos: The rich among the people shall entreat thy countenance.

Instead of It is truly meet, we chant the Eirmos of the 9th Ode of the second canon of the feast, Eighth Tone:

Refrain: Magnify, O my soul, the most glorious nativity of the Mother of God.

Eirmos: Foreign to mothers is virginity, and strange is childbirth for virgins, yet both were accomplished in thee, O Theotokos. Wherefore, we and all generations of the earth without ceasing do magnify thee.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

14 SEPTEMBER: THE UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS.

The First Antiphon, Psalm 21, Second-Tone:

Stichos 1: O God, my God, attend to me;* why hast Thou forsaken me?

Refrain: Through the prayers of the Theotokos, O Saviour, save us.

Stichos 2: Far from my salvation* are the words of my transgressions. *Refrain*.

Stichos 3: My God, I will cry by day, and wilt Thou not hearken?* and by night, and it shall not be unto folly for me. *Refrain*.

Stichos 4: But as for Thee, Thou dwellest, in the sanctuary,* O Praise of Israel. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit,* both now, and ever, and unto the ages, of ages, Amen. *Refrain*.

The Second Antiphon, Psalm 73, Second Tone:

Stichos: 1: O God, why hast Thou cast us off* unto the end?

Refrain: O Son of God, Who wast crucified in the flesh, save us who chant unto Thee: Alleluia.

Stichos 2: Remember Thy congregation* which Thou hast purchased from the beginning. *Refrain*.

Stichos 3: This is Mount Sion* wherein Thou hast dwelt. *Refrain*.

Stichos 4: But God is our king before the ages,* He hath wrought salvation in the midst of the earth. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages.

O Only-begotten Son and Word of God, Who art immortal….

The Third Antiphon, Psalm 98, First Tone:

Stichos 1 (*Reader*): The Lord is king, let the peoples rage; He sitteth on the cherubim, let the earth be shaken.

CHOIR, Troparion, First Tone:

Save, O Lord, Thy people,* and bless Thine inheritance;* grant Thou unto Orthodox Christians victory over enemies;* and by the power of Thy Cross do Thou preserve Thy commonwealth.

Stichos 2: The Lord is great in Sion, and He is high above all peoples. *Troparion*.

Stichos 3: Worship the Lord in His holy court. *Troparion*.

At the Small Entry, the Verse (*said by deacon/priest*): Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

CHOIR, Troparion, First Tone:

Save, O Lord, Thy people,* and bless Thine inheritance;* grant Thou unto Orthodox Christians victory over enemies;* and by the power of Thy Cross do Thou preserve Thy commonwealth.

Kontakion, Fourth Tone:

O Thou Who wast lifted up willingly on the Cross,* bestow Thy mercies upon the new community named after Thee, O Christ God;* gladden with Thy power the Orthodox Christians,* granting them victory over enemies;* may they have as Thy help the weapon of peace, the invincible trophy.

Instead of the Trisagion: Before Thy Cross we bow down, O Master and Thy holy Resurrection we glorify. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

And Thy holy Resurrection we glorify.

Before Thy Cross we bow down, O Master, and Thy holy Resurrection we glorify.

Prokeimenon, Seventh Tone: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

Stichos: The Lord is king, let the peoples rage.

Alleluia, First Tone: Remember Thy congregation which Thou hast purchased from the beginning.

Stichos: But God is our king before the ages, He hath wrought salvation in the midst of the earth.

Instead of It is truly meet, we chant the Eirmos of the 9th Ode of the first canon, Eighth Tone:

Refrain: Magnify, O my soul, the most precious Cross of the Lord.

Eirmos: O Theotokos, thou art a mystical paradise,* which being untilled brought forth Christ,* by Whom the life-bringing Tree of the Cross was planted in the earth.* In worshipping Him now through its exaltation, thee do we magnify.

Communion Verse: The light of Thy countenance, O Lord, hath been signed upon us.

25 SEPTEMBER: THE REPOSE OF SAINT SERGIUS OF RADONEZH.

Troparion, Fourth Tone: As a champion of the virtues,* and as a true soldier of Christ God,* thou didst struggle mightily against the passions in this temporal life,* and thou wast a model for thy disciples in chants, vigils, and fasting.*

Wherefore, the Most Holy Spirit dwelt in thee,* and thou wast brightly adorned by His grace.* But as thou hast boldness toward the Holy Trinity,* remember the flock which thou didst gather so wisely,* and forget not to visit thy children as thou didst promise, O Sergius, our holy father.

Kontakion, Eighth Tone: Wounded with love for Christ, O Saint, and having followed Him with unwaning desire,* thou didst hate all carnal pleasure,* and like the sun thou didst shine on thy fatherland.* Wherefore, Christ hath enriched thee with the gift of wonderworking.* Remember us who honor thy most illustrious memory, that we may cry to thee:* Rejoice, divinely-wise Sergius.

Prokeimenon, Seventh Tone: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Alleluia, Sixth Tone: Blessed the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

26 SEPTEMBER: THE REPOSE OF THE HOLY APOSTLE AND EVANGELIST JOHN THE THEOLOGIAN

Troparion, Second Tone: O Apostle beloved of Christ our God,* hasten to deliver a defenceless people.* He that allowed thee to recline on His breast, receiveth thee bowing in intercession.* Implore Him, O Theologian, to dispel the persistent cloud of the heathen,* and ask for us His peace and great mercy.

Kontakion, Second Tone: Who can tell thy mighty works, O virgin Saint?* For thou pourest forth miracles, and art a source of healings,* and thou dost intercede for our souls,* as the theologian and friend of Christ.

Prokeimenon, Eighth Tone: Their sound hath gone forth into all the earth and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Alleluia, First Tone: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Stichos: God Who is glorified in the council of the saints.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

1 OCTOBER: THE PROTECTION OF THE MOST HOLY

THEOTOKOS.

Troparion, Fourth Tone: Today we Orthodox people joyfully celebrate thy glorious coming among us, O Mother of God,* and gazing upon thy most pure image, we say with compunction:* Shelter us with thy most precious protection,* and deliver us from all evil,* and pray to thy Son, Christ our God, that He save our souls.

Kontakion, Third Tone: Today the Virgin doth stand before us in church,* and with the choirs of saints invisibly prayeth for us to God.* Angels worship with hierarchs,* apostles rejoice with prophets,* for the Theotokos prayeth for us to the Eternal God.

Prokeimenon, Third Tone, the Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

Alleluia, Eighth Tone: Hearken, O daughter, and see, and incline thine ear.

Stichos: The rich among the people shall entreat thy countenance.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

10 OCTOBER: THE OPTINA ELDERS.

Troparion, First Tone: Abiding in unceasing prayer,* embracing both the good and the wicked with love,* O holy elders of Optina, ye did serve both God and neighbour.* Through vigils, tears, and fasting ye did receive the gift of all manner of miracles.* Glory to Him Who hath given us such mediators.* Glory to Him Who hath glorified you.* Glory to God Who is wondrous in His saints.

Kontakion, Eighth Tone: Ye who from the vanity of the world have turned away,* and through purity of life found a treasury,* ye did not cease to care for sinners in the world;* but as ye are guides for those astray,* deliver us also from the vanities of the world, that we may cry:* Rejoice, O divinely-wise elders.

Prokeimenon, Seventh Tone: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Alleluia, Sixth Tone: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

11 OCTOBER: COMMEMORATION OF THE HOLY FATHERS OF

THE SEVENTH ECUMENICAL COUNCIL.

If this date fall on Wednesday or earlier, the Fathers are commemorated on the preceding Sunday. If on Thursday or later, then on the following Sunday.

Troparion of the Resurrection, and then to the Holy Fathers, Eighth Tone: Most glorified art Thou, O Christ our, God,* Who hast established our holy fathers as luminous stars upon the earth,* and through them didst guide us all to the true Faith.* O Most-merciful One, glory be to Thee.

Kontakion of the Resurrection. Glory:

Kontakion to the Holy Fathers, Sixth Tone:

The Son Who shined forth from the Father ineffably was born, twofold of nature, of a woman.* Knowing Him, we deny not the image of His form;* but depicting it piously, we revere it faithfully.* And for this cause, the Church, in that it holdeth the true Faith, doth kiss the icon of Christ's incarnation.

Both now: *The Kontakion of the temple, or* O Protection of Christians….

Prokeimenon of the Tone, then the Song of the Fathers, Fourth Tone: Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages.

Alleluia of the Tone, and of the Fathers, First Tone: The God of gods, the Lord, hath spoken, and He hath called the earth from the rising of the sun and unto the setting thereof.

Communion Verse: Praise the Lord from the heavens, praise Him in the highest. Another: Rejoice in me Lord, O ye righteous; praise is meet for the upright.

19 OCTOBER: ST. JOHN OF KRONSTADT.

Troparion, Fourth Tone: O Wonderworker living in Christ forever,* with love have mercy on them that are in danger;* hear thy children who call upon thee with faith;* be thou compassionate unto them that hope for aid from thee,* O Father John of Kronstadt, our beloved shepherd.

Kontakion, Fourth Tone: O thou who from infancy wast chosen by God,* and in childhood didst miraculously receive from Him the gift of learning,* and wast gloriously called to the priesthood in a vision during sleep,* thou didst prove to be a wonderful shepherd of the Church of Christ, O Father John, namesake of grace.* Pray to Christ our God that we all be with thee in the kingdom of the heavens.

Prokeimenon, Seventh Tone: The righteous man shall be glad in the Lord, and shall hope in Him. (Ps.6:11)

Alleluia, Fourth Tone: His heart is ready to hope in the Lord.(Ps.111)

Stichos: A good man is he that is compassionate and lendeth. (Ps.111)

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

22 OCTOBER: THE KAZAN ICON OF THE THEOTOKOS.

Troparion, Fourth Tone: O fervent intercessor,* Mother of the Lord Most High,* thou prayest for all to thy Son, Christ our God,* and thou contrivest to save all who have recourse to thy powerful protection.* O Sovereign Lady and Queen,* help and defend all of us who in troubles and trials,* in pain and burdened with many sins,* stand before thy most pure Icon in thy presence,* and pray to thee with compunction of soul, contrition of heart, and with tears,* and who have unflagging hope in thee.* Grant to all what is good for us, deliverance from all evil,* and save us all, O Virgin Theotokos,* for thou art a divine protection to thy servants.

Kontakion, Eighth Tone: Let us run, O ye peoples, to that quiet and good harbour, to the speedy helper,* to the ready and warm salvation, to the Virgin's protection.* Let us hurry to prayer and hasten to repentance;* for the most pure Theotokos poureth out for us unfailing mercy,* anticipateth our needs with her help and delivereth from great disasters and evils her well-pleasing and God-fearing servants.

Prokeimenon, Alleluia, and Communion Verse same as for the Protection – see October 1, page 300.

28 OCTOBER: THE REPOSE OF ST. JOB OF POCHAEV.

Troparion, Fourth Tone: Having acquired the patience of thy long-suffering forefather,* and having resembled the Baptist in abstinence,* and having shared the divine zeal of both,* thou wast vouchsafed to receive their names,* and thou wast a fearless preacher of the true Faith.* In this way thou didst bring a multitude of monastics to Christ,* and thou didst strengthen all the people in Orthodoxy,* O Job, our holy father. * Pray that our souls be saved.

Kontakion, Fourth Tone: Thou wast a pillar of the true Faith,* a zealot for the commandments of the Gospel,* a convicter of pride, an intercessor and teacher of the humble;* wherefore, ask for forgiveness of sins for them that bless thee;* and do thou keep thy community unharmed,* O Job, our father,* who dost resemble the long-suffering patriarch.

Prokeimenon, Seventh Tone: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Alleluia, Sixth Tone: Blessed is the man that feareth the Lord; in His commandments shall he greatly, delight.

Stichos: His seed shall be mighty upon the earth.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

8 NOVEMBER: THE SYNAXIS OF THE HOLY ARCHANGEL MICHAEL AND THE OTHER BODILESS HOSTS.

Troparion, Fourth Tone: Supreme Commanders of the Heavenly Hosts,* we unworthy ones implore you* that by your supplications ye will encircle us with the shelter of the wings of your immaterial glory,* and guard us who fall down before you and fervently cry: * Deliver us from dangers since ye are the Marshalls of the Hosts on high.

Kontakion, Second Tone: Supreme Commanders of God and ministers of the Divine Glory,* and guides of men and leaders of the Bodiless Hosts,* ask for what is to our profit and for great mercy,* since ye are Supreme Commanders of the Bodiless Hosts.

Prokeimenon, Fourth Tone: Who maketh His angels spirits, and His ministers a flame of fire.

Stichos: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

Alleluia, Second Tone: Praise Him, all ye His angels; praise Him, all ye His hosts.

Stichos: For He spake, and they came to be; He commanded, and they were created.

Communion Verse: Who maketh His angels spirits, and His ministers a flame of fire.

9 NOVEMBER: ST. NECTARIUS OF PENTAPOLIS.

Troparion, First Tone: The offspring of Selyvria and the guardian of Aegina,* the true friend of virtue who didst appear in the last years,* O Nectarius, we faithful honor thee as a godly servant of Christ,* for thou gushest forth healings of every kind for those who piously cry out:* Glory to Christ Who hath glorified thee.* Glory to Him that hath made thee wondrous.* Glory to Him that worketh healings for all through thee.

Kontakion, Eighth Tone: In joyfulness of heart, come let us praise with hymns* the newly-shining star of the Orthodox and the newly-built bulwark of the Church;* for by the working of the Spirit he was glorified* and doth pour

forth the abounding grace of cures upon them that cry:* Rejoice, O Father Nectarius.

Prokeimenon, First Tone: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

Alleluia, Second Tone: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Stichos: The law of God is in his heart, and his steps shall not be tripped.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

13 NOVEMBER: ST. JOHN CHRYSOSTOM.

Troparion, Eighth Tone: Grace shining forth from thy mouth like a beacon hath illumined the universe,* and disclosed to the world treasures of uncovetousness,* and shown us the heights of humility;* but while instructing by thy words, O Father John Chrysostom intercede with the Word, Christ our God, to save our souls.

Kontakion, Sixth Tone: From the heavens hast thou received divine grace* and by thy lips thou dost teach all to worship the One God in Trinity,* O John Chrysostom, all-blessed righteous one.* Rightly do we acclaim thee, for thou art a teacher revealing things divine.

Prokeimenon, Alleluia, and Communion Verse same as for St. Nectarius, 9 November (*see preceding page*).

21 NOVEMBER: THE ENTRY OF OUR MOST HOLY LADY THEOTOKOS INTO THE TEMPLE.

Troparion, Fourth Tone:

Today is the prelude of God's good will* and the heralding of the salvation of mankind.* In the temple of God, the Virgin is presented openly,* and she proclaimeth Christ unto all.* To her, then, with a great voice let us cry aloud:* Rejoice, O thou fulfillment* of the Creator's dispensation.

Kontakion, Fourth Tone:

The most pure temple of the Saviour,* the most precious bridal-chamber and

Virgin,* the sacred treasury of the glory of God,* is on this day brought into the house of the Lord,* bringing with her the grace that is in the Divine Spirit.* And the angels of God chant praise unto her:* she is the heavenly tabernacle.

Prokeimenon, Third Tone, the Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

Alleluia, Eighth Tone: Hearken, O daughter, and see, and incline thine ear.

Stichos: The rich among the people shall entreat thy countenance.

Instead of It is truly meet, *we chant the Eirmos of the 9th Ode of the first canon, Fourth Tone*:

Refrain: The angels beholding the entry of the most pure one were struck with wonder, seeing how the Virgin entered into the Holy of Holies.

Eirmos: Let no profane hand touch the living Ark of God, but let the lips of the faithful, chanting unceasingly the words of the angel to the Theotokos, cry out with joy: Truly art thou high above all, O pure Virgin.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

26 NOVEMBER: ST. INNOCENT OF IRKUTSK.

Troparion, Third Tone: O lamp of the Church, most luminous,* thou hast enlightened this land with the rays of thy virtues.* And by healing a multitude of them that came unto thy shrine with faith,* thou hast glorified God.* We beseech thee, O holy Father Innocent,* defend with thy prayers this land* from all misfortune and sorrow.

Kontakion, Fourth Tone: Praise with love, O all ye faithful,* the pastor who is the namesake of blamelessness,* the preacher of the Faith to the Mongol peoples,* the glory and adornment of the flock of Irkutsk;* for he is the guardian of this land and an intercessor for our souls.

Prokeimenon, First Tone: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

Alleluia, First Tone: The saints shall boast in glory, and they shall rejoice upon their beds.

Stichos: This glory shall be to all His saints.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

27 NOVEMBER: KURSK ROOT ICON OF THE THEOTOKOS.

Troparion, Fourth Tone: Having obtained thee as an unassailable wall* and as a fountain of miracles,* O most pure Theotokos,* thy servants subdue the attacks of enemies.* Wherefore, we pray to thee:* Grant peace to our native land,* and to our souls great mercy.

Kontakion, Eighth Tone: We thy people celebrate thy venerable Icon of the Sign, O Mother of God,* whereby thou didst grant thy city a wonderful victory against its enemies.* Wherefore, we cry unto thee with faith:* Rejoice, O Virgin, thou boast of Christians.

Prokeimenon, Alleluia, and Communion Verse same as for The Entry into the temple, November 21, preceding page.

6 DECEMBER: ST. NICHOLAS THE WONDERWORKER.

Troparion, Fourth Tone: The truth of things hath revealed thee to thy flock as a rule of faith,* an icon of meekness and a teacher of temperance;* therefore thou hast achieved the heights by humility,* riches by poverty.* O Father and Hierarch Nicholas,* intercede with Christ God* that our souls be saved.

Kontakion, Third Tone: In Myra, O Saint, thou didst prove to be a minister of things sacred;* for having fulfilled the Gospel of Christ, O righteous one,* thou didst lay down thy life for thy people,* and didst save the innocent from death.* Wherefore, thou wast sanctified as a great initiate of the grace of God.

Prokeimenon, Seventh Tone: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

Alleluia, Fourth Tone: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Communion Verse: In everlasting remembrance shall the righteous be, he shall not be afraid of evil tidings.

11–17 DECEMBER: SUNDAY OF THE HOLY FOREFATHERS.

Troparion, Second Tone: By faith didst Thou justify the Forefathers,* when through them Thou didst betroth Thyself aforetime to the Church that was from among the nations.* The Saints boast in glory that from their seed there is a glorious fruit,* even she that bore Thee seedlessly.* By their prayers, O Christ God, save our souls.

Kontakion, Sixth Tone: A hand-wrought image ye would not worship, O thrice-blessed ones;* but armed with the Indescribable Essence, ye were

glorified in your ordeal by fire.* Standing in the midst of the irresistible flame, ye called upon God:* Speed Thou, O Compassionate One,* and hasten, as Thou art merciful, to come unto our aid,* for Thou art able if Thou will it.

Prokeimenon, Fourth Tone, the Song of the Fathers: Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages.

Stichos: For righteous art Thou in all which Thou hast done for us.

Alleluia, Fourth Tone: Moses and Aaron among His priests, and Samuel among them that call upon His name.

Stichos: They called upon the Lord, and He hearkened unto them.

Communion Verse: Praise the Lord from the heavens, praise Him in the highest **Another**: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

12 DECEMBER: ST HERMAN, WONDERWORKER OF ALASKA.

Troparion, Fourth Tone: Blessed ascetic of the northern wilds* and gracious intercessor for the whole world,* teacher of the Orthodox Faith* and good instructor of piety,* adornment of Alaska and joy of all America,* holy Father Herman,* pray to Christ God that He save our souls.

Kontakion, Eighth Tone: Monk of Valaam and beloved of the Mother of God,* new zealot of the desert-dwellers of old by thine ascetic labours;* having taken prayer as thy sword and shield,* thou didst reveal thyself as terrible to demons and pagan darkness.* Wherefore, we cry to thee, O Saint Herman:* Pray to Christ God that our souls be saved.

Prokeimenon, Alleluia, and Communion Verse same as for St. Job of Pochaev, see October 28, page 303.

18– 24 DECEMBER: THE SUNDAY BEFORE THE NATIVITY OF CHRIST, SUNDAY OF THE HOLY FATHERS.

Troparion, Second Tone: Great are the achievements of faith!* In the fountain of flame, as in refreshing water,* the Three Holy Children rejoiced.* And the prophet Daniel proved a shepherd of lions as of sheep.* By their prayers, O Christ God, save our souls.

If it be the 18th or 19th of December, we chant the Kontakion of the Holy Forefathers, page 220.

If it be the 20th through the 23rd. we chant the Kontakion of the Forefeast of Nativity, First Tone:

Rejoice, O Bethlehem! Ephratha, make ready!* for behold, the Ewe hasteneth to give birth unto the Great Shepherd Whom she carrieth in her womb.* And

seeing Him, the God-bearing Fathers rejoice,* and with the shepherds praise the Virgin who giveth suck.

Prokeimenon, Fourth Tone, the Song of the Fathers: Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages.

Stichos: For righteous art Thou in all which Thou hast done for us.

Alleluia, Fourth Tone: O God, with our ears have we heard, for our fathers have told us. (Ps.43:1)

Stichos: Thou hast saved us from them that afflict us, and them that hate us hast Thou put to shame. (Ps.43:8)

Communion Verse: Praise the Lord from the heavens…. **Another**: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

20 DECEMBER: THE FOREFEAST OF THE HOLY NATIVITY and ST. JOHN OF KRONSTADT.

(*See 19 October, page 302 for St. John's troparion, etc*.)

Troparion of the Forefeast, Fourth Tone:

Make ready, O Bethlehem,* Eden hath been opened unto all.* Prepare, O Ephratha,* for the Tree of life hath blossomed in the cave from the Virgin.* For her womb proved to be a spiritual paradise wherefrom there came the Divine Plant,* whereof eating we shall live and not die like Adam.* Christ is born to raise the image that fell of old.

Kontakion of the Forefeast, Third Tone:

Today the Virgin cometh to the cave to give birth ineffably to the Word Who was before the ages.* Dance, O earth, at the message!* Give glory with the angels and shepherds* unto Him Who was willing to be gazed upon as a young child* and is pre-eternal God.

24 DECEMBER: THE EVE OF THE NATIVITY OF CHRIST.

Troparion, Fourth Tone:

Once Mary, being with child by a seedless conception,* was registered in

Bethlehem with the aged Joseph as being of the seed of David.* The time came for the birth, and there was no room in the inn;* but the cave proved a delightful palace for the Queen.* Christ is born to raise the image that fell of old.

Kontakion: (*see the Kontakion of the Forefeast, above*).

Prokeimenon First Tone: The Lord said unto Me: Thou art My Son, this day have I begotten Thee. (Ps.2:7)

Stichos: Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession.

Alleluia. Fifth Tone: The Lord said unto my Lord: Sit Thou at My right hand until I make Thine enemies the footstool of Thy feet.

Stichos: A sceptre of power shall the Lord send unto Thee out of Sion. (Ps.109:2)

Stichos: From the womb before the morning star have I begotten Thee.

Communion Verse: Praise the Lord from the heavens, praise Him in the highest.

25 DECEMBER: THE NATIVITY ACCORDING TO THE FLESH OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.

The First Antiphon, Psalm 110, Second Tone:

Stichos 1: I will confess Thee, O Lord, with my whole heart,* I will tell of all Thy wonders.

Refrain: Through the prayers of the Theotokos, O Saviour, save us.

Stichos 2: In the council of the upright and in the congregation,* great are the works of the Lord. *Refrain*.

Stichos 3: Sought out in all the things* that He hath willed. *Refrain*.

Stichos 4: Confession and majesty are His work,* and His righteousness abideth unto ages of ages. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit,* both now and ever, and unto the ages of ages. Amen. *Refrain*.

The Second Antiphon, Psalm 111, Second Tone:

Stichos 1: Blessed is the man that feareth the Lord;* in His commandments shall he greatly delight.

Refrain: O Son of God Who wast born of the Virgin, save us who chant unto Thee: Alleluia.

Stichos 2: His seed shall be mighty upon the earth;* the generation of the

upright shall be blessed. *Refrain*.

Stichos 3: Glory and riches shall be in his house,* and his righteousness abideth unto ages of ages. *Refrain*.

Stichos 4: There hath risen up in darkness a light for the upright;* he is merciful and compassionate and righteous. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Only-begotten Son and Word of God, Who art immortal….

The Third Antiphon, Psalm 109, Fourth Tone.

Stichos 1 (Reader): The Lord said unto my Lord: Sit Thou at My right hand.

CHOIR, Troparion, Fourth Tone:

Thy Nativity, O Christ our God,* hath shined upon the world the light of knowledge;* for thereby, they that worshipped the stars* were taught by a star* to worship Thee, the Sun of Righteousness,* and to know Thee, the Dayspring from on high.* O Lord, glory be to Thee.

Stichos 2: Until I make Thine enemies the footstool of Thy feet. *Troparion*.

Stichos 3: A sceptre of power shall the Lord send unto Thee out of Sion; rule Thou in the midst of Thine enemies. *Troparion*.

Stichos 4: With Thee is dominion in the day of Thy power, in the splendour of Thy saints. *Troparion*.

At the Small Entry, the Verse (*said by the deacon/priest*): From the womb before the morning star have I begotten Thee. The Lord hath sworn and will not repent Thou art a priest forever, after the order of Melchisedek.

CHOIR: Thy Nativity, O Christ our God…. (*see above*). Glory. Both now.

Kontakion. Third Tone:

Today the Virgin giveth birth to Him Who is transcendent in essence;* and the earth offereth a cave to Him Who is unapproachable.* Angels with shepherds give glory;* with a star the Magi do journey;* for our sake a young Child is born, Who is pre-eternal God.

Instead of the Trisagion: As many as have been baptized into Christ have put on Christ. Alleluia. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Have put on Christ. Alleluia.

As many as have been baptized into Christ have put on Christ. Alleluia.

Prokeimenon, Eighth Tone: Let all the earth worship Thee and chant unto Thee; let them chant unto Thy name, O Most High.

Stichos: Shout with jubilation unto the Lord all the earth; chant ye unto His

name, give glory in praise of Him. (Ps.65:1)

Alleluia, First Tone: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Stichos: Day unto day poureth forth speech, and night unto night proclaimeth knowledge.

Instead of It is truly meet, we chant the Eirmos of the 9th Ode of the second canon of the feast, First Tone:

Refrain: Magnify, O my soul, her who is more honourable and more glorious than the hosts on high, the most pure Virgin Theotokos.

Eirmos: It would be easier for us, because free from all danger,* to keep silence in fear;* while it is hard indeed, O Virgin,* to devise with love hymns harmoniously put together.* But do thou, O Mother, grant us power that we may fulfill our good intent.

According to some current usage, the Eirmos of the first canon, same tone, is used instead:

A mystery strange and most glorious do I see:* The cave is heaven;* the Virgin the throne of the cherubim;* the manger the room in which was laid the uncontainable Christ God,* Whom we do hymn and magnify.

Communion Verse: The Lord hath sent redemption unto His people. (Ps.110:8)

26 DECEMBER: THE SECOND DAY OF NATIVITY: THE SYNAXIS OF THE MOST HOLY THEOTOKOS.

At the Small Entry: O come let us worship and fall down before Christ; O Son of God Who wast born of the Virgin, save us who chant unto Thee: Alleluia.

Troparion of the Feast. Glory. Both now.

Kontakion Sixth Tone: He that was born before the morning star of Father without mother,* is today on earth incarnate of thee without father.* A star calleth the glad tidings to the Magi;* while angels and shepherds praise thy seedless childbirth, O thou who art full of grace.

Prokeimenon, Third Tone, the Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

Alleluia, Eighth Tone: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

Communion Verse: The Lord hath sent redemption unto His people.

THE SUNDAY AFTER THE NATIVITY OF CHRIST: JOSEPH THE BETROTHED, HOLY PROPHET KING DAVID, AND ST. JAMES THE LORD'S BROTHER.

Troparion, Second Tone: O Joseph, proclaim the wonders to David the father of our Divine Lord.* Thou hast seen a Virgin conceive;* thou hast given glory with the shepherds;* thou hast worshipped with the Magi;* and thou hast been warned by an angel.* Implore Christ our God to save our souls.

Kontakion, Third Tone: Today divine David is filled with gladness,* and together with James, Joseph doth offer praise;* for they rejoice at receiving a crown as kinsmen of Christ,* and they praise Him Who is ineffably born on earth and they cry:* O Compassionate One, save them that honour Thee.

Prokeimenon of the Tone, then of the Saints, Fourth Tone: Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the well-springs of Israel.

Alleluia, Fourth Tone: Remember, O Lord, David and all his meekness.

Communion Verse: Praise the Lord from the heavens…. **Another**: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

1 JANUARY: THE CIRCUMCISION OF OUR LORD JESUS CHRIST; ST. BASIL THE GREAT.

Troparion of the Circumcision, First Tone:

Thou Who sittest with the Eternal Father on a fiery throne in the heights,* wast pleased through the Divine Spirit to be born on earth of a Virgin Maiden, Thy Mother, O Jesus.* Wherefore, Thou wast circumcised as a man on the eighth day.* Glory to Thine all-gracious will.* Glory to Thy providence.* Glory to Thy condescension, O only Lover of mankind.

Troparion to St. Basil the Great, First Tone:

Thy fame hath gone forth into all the earth, which hath receive thy word.* Thereby thou hast divinely taught the Faith;* thou hast made manifest the nature of created things;* thou hast made the moral life of men a royal priesthood.* O Basil, our righteous father,* intercede with Christ God that our souls be saved.

Glory. **Kontakion to St. Basil, Fourth Tone**:

Thou didst prove to be an unshakable foundation of the church,* giving to all mortals an inviolate lordship,* and sealing it with thy doctrines, O righteous Basil, revealer of heavenly things.

Both now. **Kontakion of the Circumcision, Third Tone**:

The Lord of all undergoeth circumcision,* and in His goodness hath circumcised

the sins of mortals.* On this day, He giveth the world salvation.* And Basil, the hierarch, the Creator's light-bearer and Christ's divine mystic,* rejoiceth in the highest.

Prokeimenon Sixth Tone: Save, O Lord, Thy people and bless Thine inheritance.

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

And for St. Basil, First Tone: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Alleluia, Eighth Tone: O Shepherd of Israel attend, Thou that leadest Joseph like a sheep.

Stichos: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

The Liturgy of Basil the Great is served, and instead of It is truly meet, *we chant* In thee rejoiceth.

Communion Verse: Praise the Lord from the heavens….

Another: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

2 JANUARY: THE FOREFEAST OF THEOPHANY and ST. SERAPHIM OF SAROV.

Troparion of the Forefeast, Fourth Tone:

Make ready, O Zabulon,* and prepare thyself, O Nephthalim.* O River Jordan, stand and leap for joy* at receiving the Lord Who cometh to be baptized.* Rejoice, O Adam, with our first mother;* hide not yourselves as in paradise of old.* For seeing us naked, He hath appeared,* that He may clothe us with our first garment.* Christ hath appeared, wishing to renew the whole of creation.

Troparion to St. Seraphim, Fourth Tone:

From thy youth thou didst love Christ, O blessed one,* and ardently desiring to work for Him alone* thou didst struggle in the wilderness with constant prayer and labour;* and having acquired love for Christ with compunction of heart,* thou didst prove to be the beloved favorite of the Mother of God.* Wherefore, we cry to thee:* Save us by thy prayers, O Seraphim, our holy father.

Glory. **Kontakion to St. Seraphim, Second Tone**: Having left the beauty of the world and what is corrupt in it,* O Saint, thou didst settle in Sarov Monastery.* And having lived there an angelic life,* thou wast for many the way of salvation.* Wherefore, Christ hath glorified thee, O Father Seraphim,* and hath enriched thee with the gift of healing and miracles.* And so we cry to thee:* Rejoice, O Seraphim, our holy father.

Both now. **Kontakion of the Forefeast, Fourth Tone:**

In the running waters of Jordan today* the Lord cried to John:* Be not afraid to baptize Me,* for I am come to save Adam,* the first-fashioned man.

Prokeimenon, Alleluia, and Communion Verse for St. Seraphim, same as for St. fob, October 28, page 303.

THE SUNDAY BEFORE HOLY THEOPHANY.

Prokeimenon, Sixth Tone: Save, O Lord, Thy people and bless Thine inheritance.

Stichos: Unto Thee, O Lord, will I cry; O my God, be not, silent unto me.

Alleluia, Eighth Tone: God be gracious unto us and bless us, and cause Thy face to shine upon us.

Communion Verse: Praise the Lord from the heavens, praise Him in the highest.

5 JANUARY: THE EVE OF HOLY THEOPHANY.

Troparion for the Eve of Theophany, Fourth Tone:

The River Jordan was once turned back by the mantle of Elisseus when Elias had been taken up,* and the waters were divided hither and thither. And for him the watery path became dry, verily as a type of baptism, whereby we cross the flowing stream of life.* Christ hath appeared in the Jordan to sanctify the waters.

Kontakion for the Eve, Fourth Tone:

In the running waters of Jordan today* the Lord cried to John:* Be not afraid to baptize Me,* for I am come to save Adam,* the first-fashioned man.

Prokeimenon, Third Tone: The Lord is my light and my saviour; whom then shall I fear?

Stichos: The Lord is the defender of my life; of whom then shall I be afraid?

Alleluia, Sixth Tone: My heart hath poured forth a good word, I speak of my works to the king.

Stichos: Comely art Thou in beauty more than the sons of men.

Communion Verse: Praise the Lord from the heavens….

AT THE GREAT BLESSING OF THE WATERS:

Prokeimenon, Third Tone: The Lord is my light and my Saviour; whom then shall I fear?

Stichos: The Lord is the defender of My life; of whom then shall I be afraid?

Alleluia, Fourth Tone: The voice of the Lord is upon the waters; the God of glory hath thundered, the Lord is upon the many waters.

6 JANUARY: THE HOLY THEOPHANY OF OUR LORD GOD AND

SAVIOUR JESUS CHRIST.

The First Antiphon, Psalm 113, Second Tone:

Stichos 1: When Israel went out of Egypt,* and the house of Jacob from among a barbarous people.

Refrain: Through the prayers of the Theotokos, O Saviour, save us.

Stichos 2: Judea became His sanctuary,* Israel His dominion. *Refrain*.

Stichos 3: The sea beheld and fled,* Jordan turned back. *Refrain*.

Stichos 4: What aileth thee, O sea, that thou fleddest?* And thou Jordan, that thou didst turn back? *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit,* both now and ever, and unto the ages of ages. Amen. *Refrain*.

The Second Antiphon, Psalm 114, Second Tone:

Stichos 1: I am filled with love,* for the Lord will hear the voice of my supplication.

Refrain: O Son of God Who wast baptized in the Jordan, save us who chant unto Thee: Alleluia.

Stichos 2: For He hath inclined His ear unto me,* and in my days will I call upon Him. *Refrain*.

Stichos 3: The pangs of death have encompassed me, the perils of hades have found me.* Tribulation and sorrow have I found, and I called upon the name of the Lord. *Refrain*.

Stichos 4: Merciful is the Lord and righteous,* and our God hath mercy. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Only-begotten Son and Word of God, Who art immortal….

The Third Antiphon, Psalm 117, First Tone:

Stichos 1 (*Reader*): O give thanks unto the Lord, for He is good, for His mercy endureth for ever.

CHOIR, First Tone:

When Thou wast baptized in the Jordan, O Lord,* the worship of the Trinity was made manifest;* for the voice of the Father bare witness to Thee,* calling Thee His beloved Son.* And the Spirit in the form of a dove* confirmed the certainty of the word.* O Christ our God, Who hast appeared* and hast enlightened the world, glory be to Thee.

Stichos 2: Let the house of Israel now say that He is good, for His mercy endureth for ever. *Troparion*.

Stichos 3: Let the house of Aaron now say that He is good, for His mercy endureth for ever. *Troparion*.

Stichos 4: Let all that fear the Lord now say that He is good, for His mercy endureth for ever. *Troparion*.

At the Small Entry, the Verse (*said by the deacon/priest*): Blessed is He that cometh in the name of the Lord. We have blessed you out of the house of the Lord. God is the Lord, and hath appeared unto us.

CHOIR: When Thou wast baptized in the Jordan…. (*See above*)

Glory. Both now. **Kontakion, Fourth Tone**:

Thou hast appeared today unto the whole world,* and Thy light, O Lord, hath been signed upon us* who with knowledge chant unto Thee:* Thou hast come, Thou hast appeared,* O Light Unapproachable.

Instead of the Trisagion: As many as have been baptized into Christ have put on Christ. Alleluia. Thrice.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Have put on Christ. Alleluia.

As many as have been baptized into Christ have put on Christ. Alleluia.

Prokeimenon, Fourth Tone: Blessed is he that cometh in the name of the Lord. God is the Lord, and hath appeared unto us.

Stichos: O give thanks unto the Lord, for He is good, for His mercy endureth for ever.

Alleluia, Fourth Tone: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

Stichos: The voice of the Lord is upon the waters; the God of glory hath thundered, the Lord is upon the many waters.

Instead of It is truly meet, *we chant the Eirmos of the 9th Ode of the first canon of the feast, Second Tone*:

Refrain: Magnify, O my soul, her who is more honourable than the hosts on high, the most pure Virgin Theotokos.

Eirmos: Every tongue is at a loss to praise thee worthily: even a spirit from the world above is amazed when it seeketh to hymn thee, O Theotokos. But since thou art good, accept our faith: thou knowest well our love inspired by God, for thou art the Protectress of Christians, and thee do we magnify.

Communion Verse: The grace of God that bringeth salvation unto all men hath appeared. (Titus 2:11)

22–28 JANUARY: THE SUNDAY OF THE HOLY NEW-MARTYRS AND CONFESSORS Of RUSSIA.

Troparion, Fourth Tone: O ye holy hierarchs, royal passion-bearers and pastors,* monks and laymen, men, woman and children,* ye countless new-martyrs, confessors,* blossoms of the spiritual meadow of Russia,* who have borne fruit for Christ in your endurance:* Entreat Him, as the One that planted you,* that He deliver His people from godless and evil men,* and that the Church of Russia be made steadfast through your blood and suffering,* unto the salvation of our souls.

Kontakion, Second Tone: O ye new passion-bearers of Russia,* who have with your confession finished the course of this earth,* receiving boldness through your sufferings:* Beseech Christ Who suffered for you,* that they who pray to you in the hour of the testing of their faith may receive the gift of courage.* For ye are a witness to us who kiss your feet,* that neither tribulation, prison, nor death can separate us from the love of God.

Prokeimenon, Fourth Tone: For Thy sake, O Lord, we are slain all the day long. (Ps.43:20)

Stichos: We are counted as sheep for the slaughter.

Alleluia, Fourth Tone: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Communion Verse: Praise the Lord from the heavens….

And for the New Martyrs: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

24 JANUARY: BLESSED XENIA, FOOL FOR CHRIST.

Troparion, Fourth Tone: Having renounced the vanity of the earthly world,* thou didst take up the cross of a homeless life of wandering;* thou didst not fear grief, privation, and the mockery of men,* and didst know the love of Christ.* Now taking sweet delight of this love in heaven,* O Xenia the blessed and divinely wise,* pray for the salvation of our souls.

Kontakion, Third Tone: Having been as a wandering stranger on earth,* sighing for the heavenly homeland,* thou wast known as a fool by the senseless and unbelieving,* but as most wise and holy by the faithful,* and wast crowned by God with glory and honor,* O Xenia, manly-minded and divinely wise.* Wherefore, we cry to thee:* Rejoice, for after earthly wandering thou hast come to dwell in the Father's house.

Prokeimenon, Fourth Tone: Wondrous is God in His saints, the God of Israel

Stichos: In congregations bless ye God, the Lord from the well-springs of Israel.

Alleluia, First Tone: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

Stichos: He set my feet upon a rock, and He ordered my steps aright.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

30 JANUARY: THE THREE HIERARCHS: BASIL THE GREAT, GREGORY THE THEOLOGIAN AND JOHN CHRYSOSTOM.

Troparion, First Tone: Let all who love their words come together and honour with hymns* the three great luminaries of the Three-sun Godhead:* Basil the Great, Gregory the Theologian, and renowned John of golden speech,* who have enlightened the world with the rays of their divine doctrines,* and are mellifluous rivers of wisdom who have watered all creation with streams of divine knowledge;* for they ever intercede with the Trinity for us.

Kontakion, Second Tone: Thou hast taken to Thyself Thy sacred and divinely inspired heralds,* the crown of Thy teachers, O Lord,* for the enjoyment of Thy blessings and for repose.* For Thou hast accepted their sufferings and labours above every whole-burnt offering. O Thou Who alone dost glorify Thy saints.

Prokeimenon, Eighth Tone: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Alleluia, Fourth Tone: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Stichos: God Who is glorified in the council of the saints.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

2 FEBRUARY: THE MEETING OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.

At the Small Entry, the Verse (*said by the deacon/priest*): The Lord hath made known His salvation, in the sight of the nations hath He revealed His righteousness. (Ps.97:3)

Troparion, First Tone:

Rejoice, thou who art full of grace, O Virgin Theotokos,* for from thee hath risen the Sun of Righteousness, Christ our God,* enlightening those in darkness.* Rejoice, thou also, O righteous Elder,* as thou receivest in thine arms the Redeemer of our souls,* Who also granteth unto us the Resurrection.

Kontakion, First Tone:

Thou Who didst sanctify the Virgin's womb by Thy birth,* and didst bless Symeon's hands as was meet, by anticipation didst even now save us, O Christ God.* But grant peace in the midst of wars unto Thy commonwealth,* and strengthen Orthodox Christians* whom Thou hast loved, O only Lover of mankind.

Prokeimenon, Third Tone, the Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

Alleluia, Eighth Tone: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Stichos: A light of revelation for the Gentiles, and the glory of Thy people Israel.

Instead of It is truly meet, *we chant the Eirmos of the 9th Ode of the canon of the feast, Third Tone*:

Refrain: O Virgin Theotokos, thou hope of Christians: Do thou protect, preserve, and save those that hope in thee.

Eirmos: In the law, in the shadow, and the Scriptures,* we faithful see a prototype:* every male child that first openeth the womb shall be holy unto God;* wherefore, the firstborn Word and Son of the Father without beginning,* the firstborn Child of a Mother who had not known man, do we magnify.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

25 MARCH: THE ANNUNCIATION OF OUR MOST HOLY LADY, THE THEOTOKOS AND EVER-VIRGIN MARY.

Troparion, Fourth Tone:

Today is the fountainhead of our salvation* and the manifestation of the mystery

which was from eternity.* The Son of God becometh the Virgin's Son,* and Gabriel proclaimeth the good tidings of grace;* wherefore, we also cry to the Theotokos with him:* Rejoice, thou who art full of grace,* the Lord is with thee.

Kontakion, Eighth Tone:

To thee, the champion leader, we thy servants dedicate a feast of victory and of thanksgiving* as ones rescued out of sufferings, O Theotokos;* but as thou art one with might which is invincible,* from all dangers that can be do thou deliver us, that we may cry to thee:* Rejoice, thou Bride Unwedded.

Prokeimenon, Fourth Tone: Proclaim from day to day the good tidings of the salvation of our God. (Ps.95:2)

Stichos: O sing unto the Lord a new song, sing unto the Lord all the earth. (Ps.95:1)

Alleluia, First Tone: He shall come down like rain upon a fleece, and like raindrops that fall upon the earth. (Ps.71:6)

Stichos: His name shall be blessed unto the ages, before the sun doth His name continue.

Instead of It is truly meet, *we chant the Eirmos of the 9th Ode of the canon of the feast, Fourth Tone*:

Refrain: Proclaim, O earth, good tidings of great joy; ye heavens, praise the glory of God.

Eirmos: Let no profane hand touch the living Ark of God,* but let the lips of the faithful,* chanting unceasingly the words of the angel to the Theotokos, with joy cry out:* Rejoice, thou who art full of grace; the Lord is with thee.

Communion Verse: The Lord hath elected Sion, He hath chosen her to be a habitation for Himself. (Ps. 131:14)

23 APRIL: THE HOLY GREAT-MARTYR GEORGE THE TROPHY-BEARER.

Troparion, Fourth Tone: As a liberator of captives,* defender of the poor,* physician of the sick,* and champion of kings,* O trophy-bearer Great-martyr George,* intercede with Christ God* that our souls be saved.

Kontakion, Fourth Tone: Cultivated by God, thou hast proved to be a most honoured cultivator of piety,* and thou hast gathered for thyself sheaves of virtues;* for having sown in tears, thou reapest in joy,* and having suffered with blood, thou hast received Christ.* And by thine intercessions, O Saint George,

thou grantest unto all forgiveness of sins.

Prokeimenon, Seventh Tone: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

Alleluia, Fourth Tone: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

Communion Verse: In everlasting remembrance shall the righteous be, he shall not be afraid of evil tidings.

11 MAY: SAINTS CYRIL AND METHODIUS, TEACHERS OF THE SLAVS.

Troparion, Fourth Tone: As ones equal in character to the Apostles* and as Teachers of the Slavic lands,* O divinely-wise Cyril and Methodius, pray to the Lord of all,* to strengten all nations in Orthodoxy and unity of thought,* to convert and reconcile the world to God, and to save our souls.

Kontakion, Third Tone: Let us honour our sacred pair of enlightners,* who, by translating the divine writings, have poured forth for us a well-spring of divine knowledge* from which we draw abundantly even unto this day:* We call you blessed, O Cyril and Methodius,* ye who stand before the throne of the Most High and intercede fervently for our souls.

Prokeimenon, Seventh Tone: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Alleluia, Second Tone: Thy priests shall be clothed with righteousness and Thy righteous shall, rejoice.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

19 JUNE: ST. JOHN THE WONDERWORKER OF SHANGHAI AND SAN FRANCISCO (Commemorated on Saturday nearest June 19).

Troparion, Fifth Tone: Thy care for thy flock in its journeyings,* this is a prototype of thy prayers which thou dost ever raise up for all the world;* thus we believe, having known thy love, O holy Hierarch and Wonderworker John.* Entirely sanctified by God through the sacred ministry of the Holy Mysteries,*

and being thereby ever strengthened,* thou didst hasten to those who suffer, O most gladsome healer.* Hasten now also to the help of us who with all our heart honour thee.

Kontakion, Fourth Tone: Thy heart is open wide for all,* who entreat thee with love, O holy Hierarch John,* and who remember the ascetical struggles of thy laborious life,* and thy painless and gentle repose,* O faith servant of the most pure Directress.

At Matins and Molebens, Prokeimenon, Fourth Tone: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me? (*For Liturgy, see St. Nicholas, page 307*)

23 JUNE: THE MEETING OF THE MIRACULOUS ICON OF OUR LADY OF VLADIMIR.

Troparion, Fourth Tone: Today the most glorious city of Moscow rejoiceth radiantly,* for it receiveth as a ray of the sun thy wonderworking icon, O Lady;* and as we now have recourse to it, we pray to thee and cry:* O most wonderful Lady Theotokos,* pray to Christ our God, Who was incarnate of thee,* that this city and all Christian cities and countries* may be kept unharmed from all assaults of the enemy,* and that our souls be saved,* for He is merciful.

Kontakion, Eighth Tone: O Champion leader, defender of our souls,* we joyfully celebrate the festival of thy meeting, O our Lady Theotokos;* for thou hast delivered us from evils by the coming of thy precious icon,* and as is meet we cry unto thee:* Rejoice, O Bride Unwedded.

Prokeimenon, Alleluia, and Communion Verse – same as for November 21 (*page 305*).

24 JUNE: THE NATIVITY OF THE HOLY AND GLORIOUS PROPHET, FORERUNNER, AND BAPTIST JOHN.

Troparion, Fourth Tone: O Prophet and Forerunner of the coming of Christ,* we who honour thee with love are unable to extol thee worthily;* for by thy holy and august birth* the barrenness of thy mother and the speechlessness of thy father were loosened,* and the incarnation of the Son of God is proclaimed to the world.

Kontakion, Third Tone: She that was formerly barren giveth birth today to the Forerunner of Christ,* Who is the fulfillment of all prophecy;* for He Whom the prophets foretold is God the Word* Who hath appeared to the prophet, herald, and forerunner* when he laid his hand on Him in the Jordan.

Prokeimenon, Seventh Tone: The righteous man shall be glad in the Lord,

and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

Alleluia, First Tone: Blessed be the Lord God of Israel, for He hath visited and wrought redemption for His people.

Stichos: And thou, O Child, shalt be called the prophet of the Most High.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

29 JUNE: THE HOLY FIRST LEADERS OF THE APOSTLES, PETER AND PAUL.

Troparion, Fourth Tone: O foremost of the Apostles* and teachers of the world,* intercede with the Master of all,* that He grant peace to the world* and to our souls great mercy.

Kontakion, Second Tone: Thou hast taken to Thyself, O Lord,* the firm and divine-voiced preachers, the chief Apostles,* for the enjoyment of Thy blessings and for repose;* for Thou didst accept their labours and death as above all sacrifice,* O Thou Who alone knowest the secrets of our hearts.

Prokeimenon, Eighth Tone: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Alleluia, First Tone: The heavens shall confess Thy wonders, O Lord.

Stichos: God Who is glorified in the council of the saints.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

4 JULY: THE HOLY PASSION-BEARERS: TSAR-MARTYR NICHOLAS, TSARITSA-MARTYR ALEXANDRA, MARTYRED CROWN-PRINCE ALEXIS, THE ROYAL MARTYRS OLGA, TATIANA, MARIA, AND ANASTASIA; AND THE HOLY NUN-MARTYRS, GRAND DUCHESS ELIZABETH AND NUN BARBARA.

Troparion, Fifth Tone: Meekly didst thou endure bonds and divers sufferings,* and the loss of an earthly kingdom,* and didst bear witness for Christ even unto death (at the hands of) those that fight against God,* O great passion-bearer, divinely-crowned Tsar Nicholas;* therefore, Christ God hath crowned thee in the heavens with a martyr's crown,* together with thy queen, thy children, and thy servants.* Him do thou entreat to have mercy on the

Russian land and save our souls.

Kontakion, Sixth Tone: Hope made strong the Tsar-martyr with his queen and children and servants,* and incited them ardently toward Thy love,* thereby foreshadowing for them the future rest;* through their intercessions, O Lord, have mercy on us.

Prokeimenon, Fourth Tone: For Thy sake, O Lord, we are slain all the day long.

Stichos: We are counted as sheep for the slaughter.

Alleluia, First Tone: Our God is refuge and strength, a helper in afflictions which mightily befall us.

Stichos: O Lord, save the king, and hearken unto us in the day when we call upon Thee.

Communion Verse: Be glad in the Lord, O ye righteous; praise is meet for the upright.

5 JULY: THE UNCOVERING OF THE RELICS OF ST. SERGIUS OF RADONEZH.

Troparion, Eighth Tone: Thou didst receive Christ in thy soul from thy youth, O Saint,* and above all didst desire to be quit of the turmoil of the world.* Thou didst courageously settle in the wilds,* and there thou didst raise children of obedience, fruits of humility.* Thus as an abode of the Trinity, thou didst enlighten with thy miracles all who came to thee with faith,* and didst grant healings abundantly to all.* O our Father Sergius, pray to Christ our God that He save our souls.

Kontakion, Eighth Tone: Having risen from the earth, thou didst shine today like the sun;* for thy precious and incorrupt relics were found like a fragrant flower,* shining with a multitude of miracles and pouring various healings on all the faithful,* and gladdening thy chosen flock, which thou didst gather so wisely and tend so well.* And now as thou standest in the presence of the Trinity,* pray for them and for all Orthodox Christians, that we may cry to thee:* Rejoice, O divinely-wise Sergius.

Prokeimenon, Alleluia, and Communion Verse - same as for St. Job of Pochaev, October 28, page 303.

15 JULY: GREAT PRINCE AND EQUAL-OF-THE-APOSTLES SAINT VLADIMIR.

Troparion, Fourth Tone: Thou wast like a merchant that seeketh a beautiful pearl, O glorious sovereign Vladimir,* sitting on the height of the throne of the mother of cities, God-protected Kiev.* Searching and sending to the imperial

city to know the Orthodox Faith,* thou didst find Christ, the priceless Pearl,* Who chose thee as a second Paul,* and Who did shake off thy spiritual and physical blindness in the holy font.* Wherefore, we who are thy people celebrate thy falling asleep.* Pray that thy Russian land be saved,* and that Orthodox people be granted peace and great mercy.

Kontakion, Eighth Tone: Like the great Apostle Paul, O most glorious Vladimir,* in old age thou didst leave off all zeal for idols as a childish sophism,* and as a full-grown man thou wast adorned with the royal purple of divine baptism.* And now as thou standest in joy in the presence of Christ the Saviour,* pray that thy Russian land be saved,* and that Orthodox people be granted peace and great mercy.

Prokeimenon, Third Tone: O chant unto our God, chant ye; chant unto our King, chant ye.

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Alleluia, Sixth Tone: I have raised up one chosen out of My people.

Stichos: For My hand shall be unto him an ally, and Mine arm shall strengthen him. (Ps.88)

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

16 JULY: COMMEMORATION OF THE HOLY FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS.

If this date fall on Wednesday or earlier, the Fathers are commemorated on the preceding Sunday. If on Thursday or later, then on the following Sunday.

Troparion of the Resurrection, and of the Holy Fathers, Eighth Tone:

Most Glorified art Thou, O Christ our God,* Who hast established our holy fathers as luminous stars upon the earth,* and through them didst guide us all to the true Faith.* O Most-merciful One, glory be to Thee.

Kontakion of the Resurrection. Glory. **Of the Fathers, Eighth Tone**:

The preaching of the apostles and the doctrines of the fathers confirmed the one Faith of the Church.* And wearing the garment of truth woven from the theology on high,* She rightly divideth and glorifieth the great mystery of piety.

Both now. *Kontakion of the temple or* O Protection of Christians….

Prokeimenon of the Tone, then the Song of the Fathers, Fourth Tone: Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages.

Alleluia of the Tone, and of the Fathers, First Tone: The God of gods, the

Lord, hath spoken, and He hath called the earth from the rising of the sun, and unto the setting thereof.

Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Communion Verse: Praise the Lord from the heavens…. **And**: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

19 JULY: THE UNCOVERING OF THE RELICS OF ST. SERAPHIM.

Troparion and Kontakion same as January 2, page 314. Prokeimenon, and Communion Verse same as for St. Job, October 28, page 303.

20 JULY: THE HOLY AND GLORIOUS PROPHET ELIAS.

Troparion, Fourth Tone: The incarnate angel, the summit of the prophets,* the forerunner of the coming of Christ,* Elias the glorious from on high did send down grace to Elisseus;* he driveth away diseases and cleanseth lepers.* Wherefore, he poureth forth healings upon them that honor him.

Kontakion, Second Tone: O renowned Elias, prophet and seer of the mighty works of God,* who by thy word didst check the torrential rain-clouds:* pray for us to the only Lover of mankind.

Prokeimenon Fourth Tone: Thou art a priest for ever, after the order of Melchisedek.

Stichos: The Lord said unto my Lord: Sit Thou at My right and, until I make Thine enemies the footstool of Thy feet.

Alleluia, Fourth Tone: Moses and Aaron among His priests, and Samuel among them that call upon His name.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

27 JULY: THE GREAT-MARTYR AND HEALER ST. PANTELEIMON.

Troparion, Third Tone: O holy passion-bearer and healer Panteleimon,* intercede with the merciful God* that He grant unto our souls* forgiveness of offences.

Kontakion, Fifth Tone: As an imitator of the Merciful One,* and as one who received from Him the grace of healing,* O passion-bearer and martyr of Christ our God,* by thy prayers heal the diseases of our souls,* and ever banish the snares of the enemy from them that cry with faith:* Save us, O Lord.

Prokeimenon, Fourth Tone: Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the well-springs of

Israel.

Alleluia, Second Tone: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

1 AUGUST: THE PROCESSION OF THE VENERABLE WOOD OF THE PRECIOUS AND LIFE-GIVING CROSS.

And the Commemoration of the Holy Seven Maccabee Children, their mother Solomonia, and their teacher Eleazar.

Troparion to the Precious Cross, First Tone:

Save, O Lord, Thy people* and bless Thine inheritance;* grant Thou unto Orthodox Christians victory over enemies;* and by the power of Thy Cross do Thou preserve Thy commonwealth.

Troparion to the Holy Maccabees, First Tone: The sufferings of the saints,* which they suffered for thee, be, O Lord, a supplication,* and heal all our diseases,* O Lover of mankind, we pray.

Kontakion to the Cross, Fourth Tone: O Thou Who wast lifted up willingly on the Cross,* bestow Thy mercies upon the new community named after Thee, O Christ God;* gladden with Thy power the Orthodox Christians,* granting them victory over enemies;* may they have as Thy help the weapon of peace, the invincible trophy.

Kontakion to the Holy Maccabees, Second Tone: O seven pillars of the wisdom of God,* and seven-branched candlestick of the Divine Light,* ye were great martyrs before the martyrs, O supremely-wise Maccabees.* With them pray to the God of all* that they who venerate you may be saved.

Prokeimenon to the Cross, Sixth Tone: Save, O Lord, Thy people and bless Thine inheritance.

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

And the Prokeimenon for the Maccabees, Fourth Tone: In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

Alleluia, First Tone: Remember Thy congregation which Thou hast purchased from the beginning.

Stichos: But God is our king before the ages, He hath wrought salvation in the midst of the earth.

And for the Maccabees, Fourth Tone: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Communion Verse to the Cross: The light of Thy countenance, O Lord, hath been signed upon us.

And for the Maccabees: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

6 AUGUST: THE HOLY TRANSFIGURATION OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.

The First Antiphon, Psalm 65, Second Tone:

Stichos 1: Shout with jubilation unto the Lord all the earth;* chant ye unto His name, give glory in praise of Him.

Refrain: Through the prayers of the Theotokos, O Saviour, save us.

Stichos 2: The voice of Thy thunder is in their rolling.* And Thy lightnings have lightened the world; the earth was shaken and it trembled. *Refrain*.

Stichos 3: Confession and majesty hast Thou put on,* Who coverest Thyself with light as with a garment. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit,* both now and ever, and unto the ages of ages. Amen. *Refrain*.

The Second Antiphon, Psalm 47, Second Tone:

Stichos 1: The mountains of Sion on the sides of the north,* the city of the great King.

Refrain: O Son of God Who wast transfigured upon the mountain, save us who chant unto Thee: Alleluia.

Stichos 2: And He brought them unto the mountain of His sanctuary,* this mountain which His right hand had gained as a possession. *Refrain*.

Stichos 3: Mount Sion which He loved,* and He built His sanctuary like that of a unicorn. *Refrain*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Only-begotten Son and Word of God, Who art immortal….

The Third Antiphon, Psalm 124, Seventh Tone:

Stichos 1 (*Reader*): They that trust in the Lord shall be as Mount Sion; nevermore shall they be shaken.

CHOIR, Troparion, Seventh Tone:

Thou wast transfigured on the mountain, O Christ our God,* showing to Thy disciples Thy glory as each one could endure;* shine forth Thou on us, who are sinners all, Thy light ever-unending* through the prayers of the Theotokos. O Light-giver, glory to Thee.

Stichos 2: Mountains are round about her, and the Lord is round about His

people from henceforth and for evermore. *Troparion*.

Stichos 3: O Lord, who shall abide in Thy tabernacle? and who shall dwell in Thy holy mountain? *Troparion*.

Stichos 4: Who shall ascend into the mountain of the Lord? Or who shall stand in His holy place? *Troparion*.

At the Small Entry the Verse (said by the deacon/priest): O Lord, send out Thy light and Thy truth; they have guided me along the way, and have brought me unto Thy holy mountain.

CHOIR: Thou wast transfigured on the mountain… (*see above*).

Glory. Both now. **Kontakion, Seventh Tone**:

On the mount Thou wast transfigured,* and Thy disciples, as much as they could bear, beheld Thy glory, O Christ God;* so that when they should see Thee crucified,* they would know Thy passion to be willing,* and would preach to the world* that Thou, in truth, art the Effulgence of the Father.

Prokeimenon, Fourth Tone: How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Stichos: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

Alleluia, Eighth Tone: Thine are the heavens, and Thine is the earth.

Stichos: Blessed is the people that knoweth jubilation.

Instead of It is truly meet, *we chant the Eirmos of the 9th Ode of the first canon, Fourth Tone*:

Refrain: Magnify, O my soul, the Lord transfigured on Tabor.

Eirmos: Thy birthgiving was shown to be incorrupt:* God came forth from thy womb,* and He appeared on earth wearing flesh* and dwelt among men;* wherefore, O Theotokos, we all magnify thee.

Communion Verse: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice for ever.

13 AUGUST: ST TIKHON OF ZADONSK.

On this day also the Apodosis of the Feast of the Transfiguration.

Troparion to St. Tikhon, Eighth Tone:

From thy youth thou didst love Christ, O blessed one,* and thou wast a model to all in word, life, love, spirit,* faith, purity, and humility.* Wherefore, thou hast now taken up thy dwelling in the heavenly mansions* where, as thou standest before the throne of the Most Holy Trinity,* O Saint Tikhon, pray that our souls be saved.

Kontakion, Eighth Tone: O successor of the apostles, adornment of

hierarchs,* teacher of the Orthodox Church:* pray to the Lord of all to grant peace to the world,* and to our souls great mercy.

Prokeimenon, Alleluia, and Communion same as for St. Nectarius, November 9, page 304.

15 AUGUST: THE DORMITION OF OUR MOST HOLY LADY, THE THEOTOKOS AND EVER-VIRGIN MARY.

Troparion, First Tone:

In giving birth thou didst preserve thy virginity;* in thy dormition thou didst not forsake the world, O Theotokos.* Thou wast translated unto life,* since thou art the Mother of Life;* and by thine intercessions dost thou deliver our souls from death.

Glory. Both now. Kontakion, Second Tone:

The grave and death could not hold the Theotokos,* who is sleepless in her intercessions and an unfailing hope in her mediations.* For as the Mother of Life she was translated unto life* by Him Who dwelt in her ever-virgin womb.

Prokeimenon, Third Tone, the Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

Alleluia, Second Tone: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Stichos: The Lord hath sworn in truth unto David, and will not annul it.

Instead of It is truly meet, *we chant the Eirmos of the 9th Ode of the first canon of the feast, First Tone*:

Refrain: The angels, having beheld the Dormition of the Most Pure One,* were struck with wonder,* at how the Virgin went up from earth to heaven.

Eirmos: Overcome in thee are the bounds of nature, O pure Virgin:* for childbirth is virginal, and life is betrothed to death;* virgin after bearing child, and alive after death,* thou dost ever save, O Theotokos, thine inheritance.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

16 AUGUST: THE TRANSLATION OF THE HOLY ICON "NOT MADE BY HANDS" OF OUR LORD JESUS CHRIST FROM EDESSA TO CONSTANTINOPLE.

Troparion, Second Tone: We worship Thine immaculate Icon, O Good One,* asking the forgiveness of our failings, O Christ God;* for of Thine own

will Thou wast well-pleased to ascend the Cross in the flesh* that Thou mightest deliver from slavery to the enemy those whom Thou hadst fashioned.* Wherefore, we cry to Thee thankfully:* Thou didst fill all things with joy, O our Saviour, when Thou camest to save the world.

Kontakion, Second Tone: The Uncircumscribable Word of the Father* was circumscribed when He took flesh of thee, O Theotokos;* and when He had restored the defiled image to its ancient state,* He suffused it with divine beauty.* As for us, confessing our salvation,* we record it in deed and word.

Prokeimenon, Fourth Tone: O sing unto the Lord a new song, for the Lord hath wrought wondrous things.

Stichos: All the ends of the earth have seen the salvation of our God.

Alleluia Fourth Tone: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice unto the ages. (Ps.88:15)

28 AUGUST: THE UNCOVERING OF THE RELICS OF ST. JOB OF POCHAEV.

Troparion, Kontakion, Prokeimenon, Alleluia, and Communion Verse same as page 303.

29 AUGUST: THE BEHEADING OF ST. JOHN THE BAPTIST.

Troparion, Second Tone: The memory of the righteous is celebrated with hymns of praise,* but the Lord's testimony is sufficient for thee, O Forerunner;* for thou hast proved to be truly even more venerable than the prophets,* since thou wast granted to baptize in the running waters Him Whom they proclaimed.* Wherefore, having contested for the truth, thou didst rejoice to announce the good tidings even to those in hades:* that God hath appeared in the flesh,* taking away the sin of the world and granting us great mercy.

Kontakion, Fifth Tone: The glorious beheading of the Forerunner was a certain Divine dispensation,* that the coming of the Saviour might also be preached to those in hades.* Lament then, Herodias, that thou hast demanded a wicked murder,* for thou didst love neither the law of God nor eternal life,* but one false and fleeting.

Prokeimenon, Seventh Tone: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

Alleluia, Fourth Tone: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our

God they shall blossom forth.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE END OF THE MENAION

SUPPLICATORY CANON TO THE MOST HOLY THEOTOKOS

This canon to the Theotokos is read at polyeleos services when no other is provided.

Troparion, Fourth Tone:

To the Theotokos let us run now most earnestly, we sinners all and wretched ones, and fall down, in repentance calling from the depths of our souls: O Lady, come unto our aid, have compassion upon us; hasten thou, for we are lost in a throng of transgressions. Turn not thy servants away with empty hands, for thee alone do we have as our only hope. *Twice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Never, O Theotokos, will we cease to speak of thy powers, unworthy as we are. For if thou didst not intercede in prayer, who would have delivered us from so many dangers? Who would have kept us free until now? Let us never forsake thee, O Lady, for thou dost ever save thy servants from all perils. *Once*.

Canon, Eighth Tone:

ODE I

Eirmos: Having passed through the water as on dry land, and having escaped the malice of the Egyptians, the Israelites cried aloud: Unto our God and Redeemer let us now sing.

Refrain: O most holy Theotokos, save us.

Distressed by many temptations, I flee to thee, seeking salvation. O Mother of the Word, and Virgin, from ordeals and afflictions deliver me.

Outbursts of passions trouble me and fill my soul with great despondency. Calm it, O Maiden, by the peace of thy Son and God, O all-blameless one.

I implore thee who gavest birth to the Saviour and God, O Virgin, to deliver me from perils. For, fleeing now unto thee for refuge, I lift up both my soul and my reasoning.

Theotokion: Ailing am I in body and soul, do thou vouchsafe me the divine visitation, and thy care, O thou who alone art the Mother of God, for thou art good and the Mother of the Good.

ODE III

Eirmos: Of the vault of the heavens art Thou, O Lord, the Maker, and Builder of the Church; do Thou establish in me love of Thee, O Summit of desire, O Support of the faithful, O only Lover of mankind.

I have chosen thee to be the protection and intercession of my life, O Virgin, Mother of God. Pilot me to thy haven, O author of blessings, O support of the faithful, O thou only all-lauded one.

I pray thee, O Virgin, to dispel the tumult of my soul and the storm of my grief; for thou, O Bride of God, hast given birth to Christ, the Prince of Peace, O only immaculate one.

Since thou broughtest forth Him Who is the Benefactor and Cause of good, from the wealth of thy loving-kindness do thou pour forth on all; for thou canst do all things, since thou didst bear Christ, the One Who is mighty in power; for blessed of God art thou.

Theotokion: I am tortured by grievous sicknesses and morbid passions: O Virgin, do thou help me; for I know thee to be an inexhaustible treasury of unfailing healing, O all-blameless one.

Lord have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Sessional Hymn, Second Tone: O fervent advocate, invincible battlement, fountain of mercy, and sheltering retreat for the world, earnestly we cry to thee: O Lady Theotokos, hasten thou, and save us from all imperilment; for thou alone art our speedy protectress.

ODE IV

Eirmos: I have heard, O Lord, of the mystery of Thy dispensation, and I came to knowledge of Thy works, and glorify Thy Divinity.

The turmoil of my passions, and the storm of my sins do thou bestill, thou who gavest birth to the Lord and Pilot, O thou Bride of God.

O bestow, out of the abyss of thy compassion, on me thy supplicant; for thou didst give birth to the Kindhearted One and Saviour of all that hymn thee.

While delighting in thy gifts, O spotless one, we sing a song of thanksgiving to thee, knowing thee to be the Mother of God.

As I lie on the bed of my pain and infirmity, do thou help me, as thou art a lover of goodness, O Theotokos, who alone art Ever-Virgin.

Theotokion: Having thee as our staff and hope, and as our salvation's unshaken battlement, from all manner of adversity are we then redeemed, O thou all-lauded one.

ODE V

Eirmos: Enlighten us by Thy commands, O Lord, and by Thy lofty arm bestow Thy peace upon us, O Lover of mankind.

Fill my heart with gladness, O pure one, by giving me thine incorruptible joy, O thou who didst bear the Cause of gladness.

Deliver us from dangers, O pure Theotokos, who didst give birth to Eternal Redemption, and the Peace that doth pass all understanding.

Dispel the darkness of my sins, O Bride of God, by the radiance of thy splendour, for thou didst bear the Light Divine and Pre-eternal.

Theotokion: Heal, O pure one, the infirmity of my soul, when thou hast deemed me worthy of thy visitation, and grant me health by thine intercessions.

ODE VI

Eirmos: I will pour out my prayer unto the Lord, and to Him will I proclaim my grief; for with evils my soul is filled, and my life unto hades hath drawn nigh, and like Jonah I will pray: From corruption raise me up, O God.

My nature, held by corruption and death, hath He saved from out of death and corruption; for unto death He Himself hath submitted. Wherefore, O Virgin, do thou intercede with Him Who is thy Lord and Son, to deliver me from enemies' wickedness.

I know thee as the protection of my life, and most safe fortification, O Virgin; disperse the horde of temptations, and drive away demonic vexation; unceasingly I pray to thee: From corruption of passions deliver me.

We have acquired thee as a wall of refuge, and the perfect salvation of our

souls, and a relief in afflictions, O Maiden, and we ever rejoice in thy light. O Sovereign Lady, do thou also now save us from passions and dangers.

Theotokion: Bedridden, I lie supine with sickness now, and there is no healing for my flesh; but to thee, O good one who gavest birth to God and the Saviour of the world and the Healer of infirmities, I pray: From corruption of illness raise me up.

Kontakion, Sixth Tone: O protection of Christians that cannot be put to shame, O mediation unto the Creator unfailing: Disdain not the suppliant voices of sinners; but be thou quick, O good one, to help us who in faith cry unto thee: hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honour thee.

Sticheron, same tone: Entrust me not to human protection, O most holy Lady, but receive the supplication of thy servant; for sorrow hath fettered me, I cannot endure the demon's darts; a shelter have I not, neither place to run, I the wretched one; always I am fleeing and no consolation have I but thee, O Sovereign Lady of creation, hope and protection of the faithful; turn not away from my supplication, do that which will profit me.

ODE VII

Eirmos: Having gone down to Babylon from Judea, the Children of old by their faith in the Trinity trod down the flame of the furnace while chanting: O God of the fathers, blessed art Thou.

Having willed to accomplish our salvation, O Saviour, Thou didst dwell in the womb of the Virgin, and didst show her to the world as the mediatress; O God of our fathers, blessed art Thou.

The Dispenser of mercy, Whom thou didst bear, O pure Mother, do thou implore to deliver from transgressions and defilements of the soul, those who with faith cry out: O God of our fathers, blessed art Thou.

A treasury of salvation, and a fountain of incorruption is she who gave Thee birth; a tower of safety, and a door of repentance hast Thou proved her to them that shout: O God of our fathers, blessed art Thou.

Theotokion: For weakness of body and sickness of soul, O Theotokos, do thou vouchsafe healing to those who with love draw near to thy protection, O Virgin, who for us gavest birth to Christ the Saviour.

ODE VIII

Eirmos: The King of Heaven, Whom hosts of angels hymn, praise ye and supremely exalt unto all ages.

Disdain not those who need thy help, O Virgin, and who hymn and supremely exalt thee unto the ages.

Thou healest the infirmity of my soul and the pains of my body, O Virgin, that I may glorify thee, O pure one, unto the ages.

Thou pourest forth a wealth of healing, on those who with faith hymn thee, O Virgin, and who supremely exalt thine ineffable Offspring.

Theotokion: Thou drivest away the assaults of temptations, and the attacks of the passions, O Virgin; wherefore do we hymn thee unto all ages.

ODE IX

Eirmos: Truly we confess thee to be the Theotokos, we who through thee have been saved, O pure Virgin; with the bodiless choirs, thee do we magnify.

Turn not away from the torrent of my tears, O Virgin, thou who didst give birth to Christ, Who doth take away all tears from every face.

Fill my heart with joy, O Virgin, thou who didst receive the fullness of joy, and didst banish the grief of sin.

Be the haven and protection, and a wall unshaken, a refuge and shelter, and the gladness, O Virgin, of those who flee unto thee.

Illumine with the rays of thy light, O Virgin, those who piously confess thee to be the Theotokos, and do thou banish away all darkness of ignorance.

Theotokion: In a place of affliction and infirmity am I brought low; O Virgin, do thou heal me, transforming mine illness into healthfulness.

Prayer to the Most Holy Theotokos:

O my most blessed Queen, O Theotokos my hope, guardian of orphans, intercessor for strangers, joy of the sorrowful, protectress of the wronged: thou seest my misfortune, thou seest mine affliction; help me, for I am weak; feed me, for I am a stranger. Thou knowest mine offence: absolve it as thou wilt, for I have no other help beside thee, no other intercessor, nor good consoler, except

thee, O Mother of God. Do thou preserve and protect me unto the ages of ages. Amen.

CANON OF REPENTANCE TO OUR LORD JESUS CHRIST

Sixth Tone. ODE I

Eirmos: When Israel walked on foot in the deep as on dry land, on seeing their pursuer Pharaoh drowned, they cried: Let us sing to God a song of victory.

Refrain: Have mercy on me, O God, have mercy on me.

Now I, a burdened sinner, have approached Thee, my Lord and God. But I dare not raise mine eyes to heaven. I only pray, saying: Give me, O Lord, understanding, that I may weep bitterly over my deeds.

Have mercy on me, O God, have mercy on me.

O woe is me, a sinner! Wretched am I above all men. There is no repentance in me. Give me, O Lord, tears, that I may weep bitterly over my deeds.

Glory to the Father, and to the Son, and to the Holy Spirit.

Foolish, wretched man, thou art wasting thy time in idleness! Think of thy life and turn to the Lord God, and weep bitterly over thy deeds.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O most pure Mother of God, look upon me a sinner, and deliver me from the snares of the devil, and guide me to the way of repentance, that I may weep bitterly over my deeds.

ODE III

Eirmos: There is none holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Have mercy on me, O God, have mercy on me.

When the thrones will be set at the dread judgment, then the deeds of all men shall be laid bare. There will be woe for sinners being sent to torment! And knowing that, my soul, repent of thine evil deeds.

Have mercy on me, O God, have mercy on me.

The righteous shall rejoice, but the sinners will weep. Then no one will be able to help us, but our deeds will condemn us. Wherefore, before the end, repent of thine evil deeds.

Glory to the Father, and to the Son, and to the Holy Spirit.

Alas for me, a great sinner, who have defiled myself by my deeds and thoughts. Not a teardrop do I have, because of my hardheartedness. But now, rise from the earth, my soul, and repent of thine evil deeds.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Behold, thy Son calleth, O Lady, and directeth us to what is good, yet I a sinner always flee from the good. But do thou, O merciful one, have mercy on me, that I may repent of mine evil deeds.

Lord, have mercy. *Thrice*.

Sessional Hymn, Sixth Tone:

I think of the terrible day and weep over mine evil deeds. How shall I answer the Immortal King? With what boldness shall I, a prodigal, look at the Judge? O compassionate Father, O Only-begotten Son, and Holy Spirit, have mercy on me.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Theotokion: Bound now with many fetters of sins, and held fast by cruel passions, I flee unto thee, my salvation, and cry aloud: Help me, O Virgin, Mother of God.

ODE IV

Eirmos: Christ is my power, my God and my Lord, doth the august Church sing in godly fashion, and she doth cry out with a pure mind, keeping festival in the Lord.

Have mercy on me, O God, have mercy on me.

Broad is the way here and convenient for indulging in pleasures, but how bitter it will be on the last day when the soul is separated from the body! Beware of these things, O man, for the sake of the kingdom of God.

Have mercy on me, O God, have mercy on me.

Why dost thou wrong the poor man? Why dost thou withhold the wage of the hired servant? Why dost thou not love thy brother? Why dost thou pursue lust and pride? Therefore, abandon these things, my soul, and repent for the sake of the kingdom of God.

Glory to the Father, and to the Son, and to the Holy Spirit.

O mindless man! How long wilt thou busy thyself like a bee, collecting thy wealth? For it will soon perish like dust and ashes. But seek rather the kingdom of God.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O Lady Theotokos, have mercy on me, a sinner, and strengthen and keep me in virtue, lest sudden death snatch me away unprepared; and lead me, O Virgin, to the kingdom of God.

ODE V

Eirmos: With Thy divine light, O Good One, illumine the souls of them that rise early to pray to Thee with love, I pray, that they may know Thee, O Word of God, as the true God, Who recalleth us from the darkness of sin.

Have mercy on me, O God, have mercy on me.

Remember, wretched man, how thou art enslaved to lies, slander, theft, infirmities, wild beasts, on account of sins. O my sinful soul, is this what thou hast desired?

Have mercy on me, O God, have mercy on me.

My members tremble, for with all of them I have done wrong: with mine eyes in looking, with mine ears in hearing, with my tongue in speaking evil, and by surrendering the whole of myself to Gehenna. O my sinful soul, is this what thou hast desired?

Glory to the Father, and to the Son, and to the Holy Spirit.

Thou didst receive the prodigal and the thief who repented, O Saviour, and I alone have succumbed to sinful sloth and have become enslaved to evil deeds. O my sinful soul, is this what thou hast desired?

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Wonderful and speedy helper of all men, help me, O Mother of God, unworthy as I am, for my sinful soul hath desired this.

ODE VI

Eirmos: Beholding the sea of life surging with the tempest of temptations, I run to Thy calm haven and cry unto Thee: Raise up my life from corruption, O Greatly-merciful One.

Have mercy on me, O God, have mercy on me.

I have lived my life wantonly on earth and have given my soul over to darkness. But now I implore Thee, O merciful Master, free me from this work of the enemy and give me the knowledge to do Thy will.

Have mercy on me, O God, have mercy on me.

Who doeth such things as I do? For like a swine lying in the mud, so do I serve sin. But do Thou, O Lord, pull me out of this vileness and give me the heart to do Thy commandments.

Glory to the Father, and to the Son, and to the Holy Spirit.

Rise, wretched man, to God and, remembering thy sins, fall down before the Creator, weeping and groaning, for He is merciful and will grant thee to know His will.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O Virgin Theotokos, protect me from evil visible and invisible, O immaculate one, and accept my prayers and present them to thy Son, that He may grant me the mind to do His will.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Kontakion: O my soul, why dost thou become rich in sins? Why dost thou do the will of the devil? On what dost thou set thy hope? Cease from these things and turn to God with weeping, and cry out: O kindhearted Lord, have mercy on me a sinner.

Ekos: Think, my soul, of the bitter hour of death and the judgment day of thy God and Creator. For terrible angels will seize thee, my soul, and will lead thee into the eternal fire. And so, before thy death, repent and cry: O Lord, have mercy on me a sinner.

ODE VII

Eirmos: An angel made the furnace sprinkle dew on the righteous youths. But the command of God consumed the Chaldeans and prevailed upon the tyrant to cry: Blessed art Thou, O God of our fathers.

Have mercy on me, O God, have mercy on me.

Put not thy hope, my soul, in corruptible wealth, and in what is unjustly

collected. For thou dost not know to whom thou wilt leave it all. But cry aloud: Have mercy, O Christ God, on me the unworthy.

Have mercy on me, O God, have mercy on me.

Trust not, my soul, in health of body and quickly-passing beauty. For thou seest that the strong and the young die. But cry aloud: Have mercy, O Christ God, on me the unworthy.

Glory to the Father, and to the Son, and to the Holy Spirit.

Remember, my soul, eternal life and the heavenly kingdom prepared for the saints, and the outer darkness and the wrath of God for the evil, and cry: Have mercy, O Christ God, on me the unworthy.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Fall down, my soul, before the Mother of God, and pray to her; for she is the quick helper of those that repent. She entreateth the Son, Christ God, and hath mercy on me the unworthy.

ODE VIII

Eirmos: From the flame Thou didst sprinkle dew upon the Saints, and didst burn the sacrifice of a righteous man which was sprinkled with water. For Thou alone, O Christ, dost do all as Thou wiliest. Thee do we exalt unto all ages.

Have mercy on me, O God, have mercy on me.

How shall I not weep when I think of death? For I have seen my brother in his coffin, without glory or comeliness. What, then, am I to expect? And what do I hope for? Only grant me, O Lord, repentance before the end.

Have mercy on me, O God, have mercy on me.

How shall I not weep… (*Repeat*).

Glory to the Father, and to the Son, and to the Holy Spirit.

I believe that Thou wilt come to judge the living and the dead, and that all will stand in order, old and young, lords and princes, priests and virgins. Where shall I find myself? Therefore, I cry: Grant me, O Lord, repentance before the end.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O most pure Theotokos, accept mine unworthy prayer and preserve me from sudden death, and grant me repentance before the end.

ODE IX

Eirmos: It is not possible for men to see God, on Whom the ranks of angels dare not gaze; but through thee, O all-pure one, appeared to men the Word incarnate, Whom magnifying, with the heavenly hosts we call thee blessed.

Have mercy on me, O God, have mercy on me.

Now I flee unto you, ye Angels, Archangels, and all the heavenly hosts who stand at the throne of God: pray to your Creator that He may deliver my soul from eternal torment.

Have mercy on me, O God, have mercy on me.

Now I turn to you with tears, holy patriarchs, kings and prophets, apostles and holy hierarchs, and all the elect of Christ: help me at the judgment, that He may save my soul from the power of the enemy.

Glory to the Father, and to the Son, and to the Holy Spirit.

Now I lift up my hands to you, holy martyrs, hermits, virgins, righteous ones and all the saints, who pray to the Lord for the whole world, that He may have mercy on me at the hour of my death.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O Mother of God, help me who have strong hope in thee; implore thy Son that He may place me the unworthy on His right hand, when He sitteth to judge the living and the dead. Amen.

PRAYER AFTER THE CANON

O Master Christ God, Who hast healed my passions through Thy Passion, and hast cured my wounds through Thy wounds: Grant me, who have sinned greatly against Thee, tears of compunction. Transform my body with the fragrance of Thy life-giving Body, and sweeten my soul with Thy precious Blood from the bitterness with which the foe hath fed me. Lift up my downcast mind to Thee, and take it out of the abyss of perdition, for I have no repentance, I have no compunction, I have no consoling tears which uplift children to their heritage. My mind hath been darkened through earthly passions, I cannot look up to Thee in pain, I cannot warm myself with tears of love for Thee. But, O Master Lord Jesus Christ, Treasury of good things, give me thorough repentance and a diligent heart to seek Thee; grant me Thy grace, and renew in me the likeness of Thine image. I have forsaken Thee — do Thou not forsake me! Come out to seek me; lead me up to Thy pasturage and number me among the sheep of Thy chosen flock. Nourish me with them on the grass of Thy Holy Mysteries, through the intercessions of Thy most pure Mother and all Thy saints. Amen.

THE CANONS FOR HOLY COMMUNION

[*These canons and akathists are arranged in the sequence in which they should be read when preparing for Holy Communion*.]

A Supplicatory Canon to our Lord Jesus Christ Second Tone:

ODE I

Eirmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. But the incarnate Word annihilated pernicious sin. Exceedingly glorious is the Lord, for gloriously is He glorified.

Refrain: O sweetest Jesus, save us.

Sweetest Jesus Christ, long-suffering Jesus, heal the wounds of my soul, Jesus, and make sweet my heart, O Greatly-merciful One, I pray Thee, Jesus my Saviour, that, being saved by Thee, I may magnify Thee.

O sweetest Jesus, save us.

Sweetest Jesus Christ, open to me the door of repentance, O Jesus, Lover of mankind, and accept me, O Jesus my Saviour, as I fall down before Thee and fervently implore the forgiveness of my sins.

O sweetest Jesus, save us.

O sweetest Jesus Christ, Jesus, snatch me from the hand of deceitful Belial, O Jesus, and make me stand at the right hand of Thy glory, O Jesus my Saviour, delivering me from the lot of those on the left.

O most holy Theotokos, save us.

Theotokion: O Lady who gavest birth to Jesus our God, pray for us worthless servants, that by thy prayers, O immaculate one, we who are defiled may be delivered from torment, O spotless one, and enjoy everlasting glory.

Canon to the Theotokos:

O most holy Theotokos, save us.

Distressed by many temptations, I flee to thee, seeking salvation. O Mother of the Word, and Virgin, from ordeals and afflictions deliver me.

O most holy Theotokos, save us.

Outbursts of passions trouble me and fill my soul with great despondency.

Calm it, O Maiden, by the peace of thy Son and God, O all-blameless one.

O most holy Theotokos, save us.

I implore thee who gavest birth to the Saviour and God, O Virgin, to deliver me from perils. For, fleeing now unto thee for refuge, I lift up both my soul and my reasoning.

O most holy Theotokos, save us.

Ailing am I in body and soul, do thou vouchsafe me the divine visitation, and thy care, O thou who alone art the Mother of God, for thou art good and the Mother of the Good.

Canon to the Guardian Angel:

O Lord Jesus Christ my (our) God, have mercy on me (us).

To Jesus: Vouchsafe me, Thy servant, O Saviour, worthily to sing a song and to praise the fleshless angel, my guide and guardian.

Holy Angel of the Lord, my (our) guardian, pray to God for me (us).

Alone I lie in folly and idleness, O my guide and guardian, forsake not me who am perishing.

Glory to the Father, and to the Son, and to the Holy Spirit.

Direct my mind by thy prayer to fulfill the commands of God, that I may obtain of God forgiveness of sins, and teach me to hate all wickedness, I pray thee.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: With my guardian angel, O Virgin, pray for me, thy servant, to the Gracious One, and teach me to fulfill the commandments of thy Son and my Creator.

ODE III

Eirmos: By establishing me on the rock of faith, Thou hast enlarged my mouth over mine enemies. For my spirit rejoiceth when I sing: There is none holy as our God, and none righteous beside Thee, O Lord.

O sweetest Jesus, save us.

Hearken, O my Jesus, Lover of mankind, unto Thy servant calling with compunction; and deliver me, O Jesus, from condemnation and torment, O only long-suffering sweetest Jesus, plenteous in mercy.

O sweetest Jesus, save us.

Receive Thy servant, O my Jesus, who falleth down with tears, O my Jesus, and save me as one repentant, O my Jesus, delivering me from Gehenna, O Master, sweetest Jesus, plenteous in mercy.

O sweetest Jesus, save us.

O my Jesus, the time Thou gavest me I have squandered in passions, O my Jesus. Reject me not, O my Jesus, but call me, I pray, O Master, sweetest Jesus, and save me.

O most holy Theotokos, save us.

Theotokion: O Virgin who gavest birth to my Jesus, implore Him to deliver me from Gehenna. Thou alone art the protectress of the afflicted, O thou who art full of divine grace. And vouchsafe me the life that ageth not, O all-blameless one.

Canon to the Theotokos:

O most holy Theotokos, save us.

I have chosen thee to be the protection and intercession of my life, O Virgin, Mother of God. Pilot me to thy haven, O author of blessings, O support of the faithful, O thou only all-lauded one.

O most holy Theotokos, save us.

I pray thee, O Virgin, to dispel the tumult of my soul and the storm of my grief; for thou, O Bride of God, hast given birth to Christ, the Prince of Peace, O only immaculate one.

O most holy Theotokos, save us.

Since thou broughtest forth Him Who is the Benefactor and Cause of good, from the wealth of thy loving-kindness do thou pour forth on all; for thou canst do all things, since thou didst bear Christ, the One Who is mighty in power; for blessed of God art thou.

O most holy Theotokos, save us.

I am tortured by grievous sicknesses and morbid passions: O Virgin, do thou help me; for I know thee to be an inexhaustible treasury of unfailing healing, O all-blameless one.

Canon to the Guardian Angel:

Holy Angel of the Lord, my guardian, pray to God for me.

All my thoughts and my soul I have committed unto thee, O my guardian; do thou deliver me from all attacks of the enemy.

Holy Angel of the Lord, my guardian, pray to God for me.

The enemy troubleth and trampleth on me, and teacheth me always to do his will, but do thou, O my guide, forsake not me who am perishing.

Glory to the Father, and to the Son, and to the Holy Spirit.

Grant me to sing a song with thanksgiving and fervour unto my Creator and God, and to thee, my good Angel Guardian; O my deliverer, rescue me from foes that do me evil.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Heal, O immaculate one, the most painful wounds of my soul, and drive away the enemies that ever fight against me.

Lord, have mercy. *Thrice*.

Sessional Hymn: O Jesus my Saviour, Thou didst save the prodigal. Jesus my Saviour, Thou didst accept the harlot. And now have mercy on me, O Jesus plenteous in mercy; have compassion and save me, O Jesus my Benefactor, as Thou hadst compassion on Manasseh, my Jesus, only Lover of mankind.

Kontakion: Show compassion to me, O holy angel of the Lord, my guardian, and leave not me, a defiled one, but illumine me with the light unapproachable, and make me worthy of the heavenly kingdom.

Ekos: Vouchsafe my soul, humiliated by many temptations, the ineffable glory, O holy intercessor and singer with the choirs of the fleshless hosts of God. Have mercy and guard me, and illumine my soul with good thoughts, that I may be enriched by thy glory, O my angel; and subdue the enemies that wish me evil, and make me worthy of the heavenly kingdom.

Glory to the Father, and to the Son, and to the Holy Spirit.

Sessional Hymn: Out of the love of my soul I cry to thee, O guardian of my soul, mine all-holy Angel! Protect and guard me always from the hunting of the evil one, and guide me to the heavenly life, teaching and enlightening and strengthening me.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O protection of Christians that cannot be put to shame, O mediation unto the Creator unfailing: Disdain not the suppliant voices of sinners; but be thou quick, O good one, to help us who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honour thee.

ODE IV

Eirmos: From a Virgin didst Thou come, not as an ambassador, nor as an angel, but the very Lord Himself incarnate, and didst save me, the whole man. Wherefore, I cry to Thee: Glory to Thy power, O Lord.

O sweetest Jesus, save us.

Heal, O my Jesus, the wounds of my soul, O my Jesus, I pray, and snatch me from the hand of soul-corrupting Belial, O my compassionate Jesus, and save me.

O sweetest Jesus, save us.

I have sinned, O my sweetest Jesus; O Compassionate One, O my Jesus, save me who flee to Thy protection, O long-suffering Jesus, and vouchsafe me Thy kingdom.

O sweetest Jesus, save us.

No one hath sinned, O my Jesus, as have I, the wretched one; but now I fall down praying: Save me, O my Jesus, and grant me life, O my Jesus.

O most holy Theotokos, save us.

Theotokion: O all-hymned one, who gavest birth to the Lord Jesus, implore Him to deliver from torment all who hymn thee and call thee truly the Theotokos.

Canon to the Theotokos:

O most holy Theotokos, save us.

The turmoil of my passions, and the storm of my sins do thou bestill, thou who gavest birth to the Lord and Pilot, O thou Bride of God.

O most holy Theotokos, save us.

O bestow, out of the abyss of thy compassion, on me thy supplicant; for thou didst give birth to the Kindhearted One and Saviour of all that hymn thee.

O most holy Theotokos, save us.

While delighting in thy gifts, O spotless one, we sing a song of thanksgiving to thee, knowing thee to be the Mother of God.

O most holy Theotokos, save us.

As I lie on the bed of my pain and infirmity, do thou help me, as thou art a lover of goodness, O Theotokos, who alone art Ever-Virgin.

O most holy Theotokos, save us.

Having thee as our staff and hope, and as our salvation's unshaken battlement, from all manner of adversity are we then redeemed, O thou all-lauded one.

Canon to the Guardian Angel:

Holy Angel of the Lord, my guardian, pray to God for me.

Pray thou to God, the Lover of mankind, and forsake me not, O my guardian, but ever keep my life in peace, and grant me the invincible salvation.

Holy Angel of the Lord, my guardian, pray to God for me.

As the defender and guardian of my life I received thee from God, O Angel. I pray thee, O holy one, free me from all danger.

Glory to the Father, and to the Son, and to the Holy Spirit.

Cleanse my defilement by thy holiness, O my guardian, and may I be drawn from the left side by thy prayers, and become a partaker of glory.

Both now and ever, and unto the ages of ages.

Theotokion: Perplexity confronteth me from the evil surrounding me, O most pure one, but deliver me from it speedily, for I flee only to thee.

ODE V

Eirmos: O Thou Who art the Light of those lying in darkness, and the salvation of the despairing, O Christ my Saviour, I rise early to pray to Thee, O King of Peace. Enlighten me with Thy radiance, for I know none other God beside Thee.

O sweetest Jesus, save us.

Thou art the light of my mind, O my Jesus; Thou art the salvation of my despairing soul, O Saviour. O my Jesus, do Thou deliver me from torment and Gehenna, as I cry: Save me, the wretched one, O Christ my Jesus.

O sweetest Jesus, save us.

Utterly cast down to shameful passions, O my Jesus, I now cry: Stretch down to me a helping hand, O my Jesus, and pluck me out as I cry: Save me, the wretched one, O Christ my Jesus.

O sweetest Jesus, save us.

Carrying about a mind defiled, I call to Thee, O Jesus: Cleanse me from the dirt of sin, and redeem me who slipped down to the depths of evil through ignorance, and save me, O Saviour my Jesus, I pray.

O most holy Theotokos, save us.

Theotokion: O maiden Mother of God, who gavest birth to Jesus, implore Him to save all Orthodox monastics and laity, and to deliver from Gehenna those who cry: Beside thee we know no certain protection.

Canon to the Theotokos:

O most holy Theotokos, save us.

Fill my heart with gladness, O pure one, by giving me thine incorruptible joy, O thou who didst bear the Cause of gladness.

O most holy Theotokos, save us.

Deliver us from dangers, O pure Theotokos, who didst give birth to Eternal Redemption, and the Peace that doth pass all understanding.

O most holy Theotokos, save us.

Dispel the darkness of my sins, O Bride of God, by the radiance of thy splendour, for thou didst bear the Light Divine and Pre-eternal.

O most holy Theotokos, save us.

Heal, O pure one, the infirmity of my soul, when thou hast deemed me worthy of thy visitation, and grant me health by thine intercessions.

Canon to the Guardian Angel:

Holy Angel of the Lord, my guardian, pray to God for me.

As one having boldness toward God, O my holy guardian, do thou entreat Him to deliver me from the evils that afflict me.

Holy Angel of the Lord, my guardian, pray to God for me.

O radiant light, illumine my soul with radiance, O my guide and guardian, given me by God, O Angel.

Glory to the Father, and to the Son, and to the Holy Spirit.

Keep me vigilant who sleep from the evil burden of sin, O Angel of God, and raise me up to glorify Him, through thy supplication.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O Mary, Lady Theotokos unwedded, O hope of the faithful, subdue the uprisings of the enemy, and gladden them that hymn thee.

ODE VI

Eirmos: Whirled about in the abyss of sin, I appeal to the unfathomable abyss of Thy compassion: From corruption raise me up, O God.

O sweetest Jesus, save us.

O my Jesus Christ plenteous in mercy, accept me who confess my sins, O Master, and save me, O Jesus, and snatch me from corruption, O Jesus.

O sweetest Jesus, save us.

O my Jesus, no one else hath been so prodigal as I, the wretched one, O Jesus, Lover of mankind, but do Thou Thyself save me, O Jesus.

O sweetest Jesus, save us.

O my Jesus, with my passions I have surpassed the harlot and the prodigal, Manasseth and the publican, O my Jesus, and the robber and the Ninevites, O Jesus.

O most holy Theotokos, save us.

Theotokion: O thou who didst give birth to my Jesus Christ, O only undefiled and immaculate Virgin, cleanse me now, the defiled one, by the hyssop of thine intercessions.

Canon to the Theotokos:

O most holy Theotokos, save us.

My nature, held by corruption and death, hath He saved from out of death and corruption; for unto death He Himself hath submitted. Wherefore, O Virgin, do thou intecede with Him Who is thy Lord and Son, to deliver me from enemies' wickedness.

O most holy Theotokos, save us.

I know thee as the protection of my life, and most safe fortification, O Virgin; disperse the horde of temptations, and drive away demonic vexation; unceasingly I pray to thee: from corruption of passions deliver me.

O most holy Theotokos, save us.

We have acquired thee as a wall of refuge, and the perfect salvation of our souls, and a relief in afflictions, O Maiden, and we ever rejoice in thy light. O Sovereign Lady, do thou also now save us from passions and dangers.

O most holy Theotokos, save us.

Bedridden, I lie supine with sickness now, and there is no healing for my flesh; but to thee, O good one who gavest birth to God and the Saviour of the world and the Healer of infirmities, I pray: From corruption of illness raise me up.

Canon to the Guardian Angel:

Holy Angel of the Lord, my guardian, pray to God for me.

Free me from every temptation, and save me from sorrow, I pray thee, O holy Angel, given to me as my good guardian by God.

Holy Angel of the Lord, my guardian, pray to God for me.

Enlighten my mind, O good one, and illumine me, I pray thee, O holy Angel, and teach me to think always profitably.

Glory to the Father, and to the Son, and to the Holy Spirit.

Abolish present disturbance from my heart, and strengthen me to be vigilant in good, O my guardian, and guide me miraculously to quietness of life.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: The Word of God dwelt in thee, O Theotokos, and showed thee to men as the heavenly ladder; for by thee the Most High descended to us.

Here we say one of the following akathists, or an akathist to the current feast:

Akathist to Our Sweetest Lord Jesus Christ Kontakion 1

O Champion Leader and Lord, Vanquisher of hades, I, Thy creature and servant, offer Thee songs of praise, for Thou hast delivered me from eternal death; but as Thou hast unutterable loving-kindness, free me from every danger, as I cry:

Jesus, Son of God, have mercy on me!

Ekos 1

Creator of angels and Lord of hosts, as of old Thou didst open ear and tongue to the deaf and dumb, likewise open now my perplexed mind and tongue to the praise of Thy most holy name, that I may cry to Thee:

Jesus, Most-wonderful, Angels' Astonishment!

Jesus, Most-powerful, Forefathers' Deliverance!

Jesus, Most-sweet, Patriarchs' Exaltation!

Jesus, Most-glorious, Kings' Stronghold!

Jesus, Most-beloved, Prophets' Fulfillment!

Jesus, Most-marvelous, Martyrs' Strength!

Jesus, Most-peaceful, Monks' Joy!

Jesus, Most-gracious, Presbyters' Sweetness!
Jesus, Most-merciful, Fasters' Abstinence!
Jesus, Most-tender, Saints' Rejoicing!
Jesus, Most-honourable, Virgins' Chastity!
Jesus, Everlasting, Sinners' Salvation!
Jesus, Son of God, have mercy on me!

Kontakion 2

As when seeing the widow weeping bitterly, O Lord, Thou wast moved with pity, and didst raise her son from the dead as he was being carried to burial, likewise have pity on me, O Lover of mankind, and raise my soul, deadened by sins, as I cry: Alleluia!

Ekos 2

Seeking to understand the incomprehensible, Philip asked: Lord, show us the Father, and Thou didst answer him: Have I been so long with you and yet hast thou not known that I am in the Father and the Father in Me? Likewise, O Incomprehensible One, with fear I cry to Thee:

Jesus, Eternal God!
Jesus, All-powerful King!
Jesus, Long-suffering Master!
Jesus, All-merciful Saviour!
Jesus, my Gracious Guardian!
Jesus, cleanse my sins!
Jesus, take away mine iniquities!
Jesus, pardon mine unrighteousness!
Jesus, my Hope, forsake me not!
Jesus, my Helper, reject me not!
Jesus, my Creator, forget me not!
Jesus, my Shepherd, destroy me not!
Jesus, Son of God, have mercy on me!

Kontakion 3

Thou Who didst clothe with power from on high Thine apostles who tarried in Jerusalem, O Jesus, clothe also me, stripped bare of all good works, with the warmth of Thy Holy Spirit, and grant that with love I may sing to Thee: Alleluia!

Ekos 3

In the abundance of Thy mercy, O Jesus, Thou hast called publicans and sinners and infidels. Now disdain me not who am like them, but as precious myrrh accept this song:

Jesus, Invincible Power!
Jesus, Infinite Mercy!
Jesus, Radiant Beauty!
Jesus, Unspeakable Love!
Jesus, Son of the Living God!
Jesus, have mercy on me a sinner!
Jesus, hear me who was conceived in sins!
Jesus, cleanse me who was born in sins!
Jesus, teach me who am worthless!
Jesus, enlighten my darkness!
Jesus, purify me who am unclean!
Jesus, restore me, a prodigal!
Jesus, Son of God, have mercy on me!

Kontakion 4

Having an interior storm of doubting thoughts, Peter was sinking. But beholding Thee in the flesh walking on the waters, O Jesus, he confessed Thee to be the true God; and receiving the hand of salvation, he cried: Alleluia!

Ekos 4

When the blind man heard Thee, O Lord, passing by on the way, he cried: Jesus, Son of David, have mercy on me! And Thou didst call him and open his eyes. Likewise enlighten the spiritual eyes of my heart with Thy love as I cry to Thee and say:

Jesus, Creator of those on high!
Jesus, Redeemer of those below!
Jesus, Vanquisher of the power of hades!
Jesus, Adorner of every creature!
Jesus, Comforter of my soul!
Jesus, Enlightener of my mind!
Jesus, Gladness of my heart!
Jesus, Health of my body!
Jesus, my Saviour, save me!
Jesus, my Light, enlighten me!
Jesus, deliver me from all torments!
Jesus, save me despite mine unworthiness!
Jesus, Son of God, have mercy on me!

Kontakion 5

As of old Thou didst redeem us from the curse of the law by Thy Divine-flowing Blood, O Jesus, likewise rescue us from the snares in which the serpent hath entangled us through the passions of the flesh, through lustful suggestions, and evil despondency, as we cry unto Thee: Alleluia!

Ekos 5

Having beheld the Creator in human form and knowing Him to be the Master, the Hebrew children hastened to please Him with branches, crying: Hosanna! But we offer Thee a song, saying:
Jesus, True God!
Jesus, Son of David!
Jesus, Most-glorious King!
Jesus, Blameless Lamb!
Jesus, Most-wonderful Shepherd!
Jesus, Guardian of mine infancy!
Jesus, Nourisher of my youth!
Jesus, Praise of mine old age!
Jesus, my Hope at death!
Jesus, my Life after death!

Jesus, my Comfort at Thy judgment!
Jesus, my Desire, put me not then to shame!
Jesus, Son of God, have mercy on me!

Kontakion 6

In fulfillment of the words and message of the God-bearing prophets, O Jesus, Thou didst appear on earth, and Thou Who art uncontainable didst dwell with men, and didst take on our infirmities; being healed through Thy wounds, we have learned to sing: Alleluia!

Ekos 6

The light of Thy truth shone upon the world, and demonic delusion was driven away; for the idols have fallen, O our Saviour, unable to endure Thy strength. But we, having received salvation, cry to Thee:
Jesus, the Truth, dispelling falsehood!
Jesus, the Light, above all radiance!
Jesus, the King, surpassing all in strength!
Jesus, God, constant in mercy!
Jesus, Bread of Life, fill me who am hungry!
Jesus, Source of Knowledge, give me to drink who am thirsty!
Jesus, Garment of Gladness, cloth me, the corruptible!
Jesus, Shelter of Joy, cover me, the unworthy!
Jesus, Giver to those that ask, give me sorrow for my sins!
Jesus, Finder of those that seek, find my soul!
Jesus, Opener to those that knock, open my wretched heart!
Jesus, Redeemer of sinners, blot out my transgressions!
Jesus, Son of God, have mercy on me!

Kontakion 7

Desiring to reveal the mystery hidden from the ages, Thou wast led as a sheep to the slaughter, O Jesus, and as a lamb before its shearer. But as God Thou didst rise from the dead and didst ascend with glory to heaven, and along with Thyself Thou didst raise us who cry: Alleluia!

Ekos 7

The Creator hath shown us a marvelous Creature, Who was incarnate of a Virgin without seed, rose from the tomb without breaking the seal, and entered bodily the apostles' room when the doors were shut. Wherefore, marvelling at this, we sing:

Jesus, Infinite Word!
Jesus, Inscrutable Word!
Jesus, Incomprehensible Power!
Jesus, Inconceivable Wisdom!
Jesus, Inexpressible Divinity!
Jesus, Boundless Dominion!
Jesus, Invincible Kingdom!
Jesus, Endless Sovereignty!
Jesus, Supreme Strength!
Jesus, Power Eternal!
Jesus, my Creator, have compassion on me!
Jesus, my Saviour, save me!
Jesus, Son of God, have mercy on me!

Kontakion 8

Seeing God wondrously incarnate, let us shun the vain world and set our mind on things divine; for God came down to earth that He might raise to heaven us who cry to Him: Alleluia!

Ekos 8

The Immeasurable One was below all things, yet in no way separated from things above, when He willingly suffered for our sake, and by His death our death didst put to death, and by His Resurrection didst grant life to those that sing:

Jesus, Sweetness of the heart!
Jesus, Strength of the body!
Jesus, Radiance of the soul!
Jesus, Swiftness of the mind!

Jesus, Joy of the conscience!
Jesus, Well-known Hope!
Jesus, Memory before the ages!
Jesus, High Praise!
Jesus, my Supremely-exalted Glory!
Jesus, my Desire, reject me not!
Jesus, my Shepherd, seek me!
Jesus, my Saviour, save me!
Jesus, Son of God, have mercy on me!

Kontakion 9

All the angelic nature of heaven doth glorify unceasingly Thy most holy name, O Jesus, crying: Holy, Holy, Holy! But we sinners on earth with lips of dust cry: Alleluia!

Ekos 9

We see most eloquent orators voiceless as fish concerning Thee, O Jesus our Saviour; for they are at a loss to say how Thou art perfect man, yet remainest God immutable; but we, marvelling at this mystery, cry faithfully:
Jesus, God before the ages!
Jesus, King of kings!
Jesus, Master of rulers!
Jesus, Judge of the living and the dead!
Jesus, Hope of the hopeless!
Jesus, Comfort of them that mourn!
Jesus, Glory of the poor!
Jesus, condemn me not according to my deeds!
Jesus, cleanse me according to Thy mercy!
Jesus, drive from me despondency!
Jesus, enlighten the thoughts of my heart!
Jesus, grant me remembrance of death!
Jesus, Son of God, have mercy on me!

Kontakion 10

Desiring to save the world, O Sunrise of the East, Thou didst come to the dark Occident of our nature, and didst humble Thyself even unto death; wherefore, Thy name is supremely exalted above every name, and from all the tribes of heaven and earth Thou dost hear: Alleluia!

Ekos 10

King Eternal, Comforter, true Christ! Cleanse us of every stain, as Thou didst cleanse the Ten Lepers; and heal us, as Thou didst heal the greedy soul of Zacchaeus the Publican, that we may shout to Thee in compunction, crying aloud:

Jesus, Treasury Incorruptible!
Jesus, Wealth Unfailing!
Jesus, Strong Food!
Jesus, Drink Inexhaustible!
Jesus, Garment of the poor!
Jesus, Protection of widows!
Jesus, Defender of orphans!
Jesus, Help of toilers!
Jesus, Guide of pilgrims!
Jesus, Pilot of voyagers!
Jesus, Calmer of tempests!
Jesus, God, raise me who am fallen!
Jesus, Son of God, have mercy on me!

Kontakion 11

Tenderest songs I, though unworthy, offer to Thee, and like the woman of Canaan, I cry unto Thee: O Jesus, have mercy on me! For it is not a daughter, but my flesh cruelly possessed with passions and burning with fury. So grant healing to me who cry unto Thee: Alleluia.

Ekos 11

Having previously persecuted Thee, the Light-bestowing Lamp of those in the darkness of ignorance, Paul heeded the power of the voice of Divine

enlightenment, and understood the swiftness of the soul's conversion; thus also do Thou enlighten the dark eye of my soul, as I cry:

Jesus, my Most-mighty King!
Jesus, my Most-powerful God!
Jesus, mine Immortal Lord!
Jesus, my Most-glorious Creator!
Jesus, my Most-good Guide!
Jesus, my Most-compassionate Shepherd!
Jesus, my Most-merciful Master!
Jesus, my Most-gracious Saviour!
Jesus, enlighten my senses darkened by passions!
Jesus, heal my body scabbed with sins!
Jesus, cleanse my mind of vain thoughts!
Jesus, keep my heart from evil desires!
Jesus, Son of God, have mercy on me!

Kontakion 12

Grant me Thy grace, O Jesus, Absolver of all debts, and receive me who am repenting, as Thou didst receive Peter who denied Thee, and call me who am downcast, as of old Thou didst call Paul who persecuted Thee, and hear me crying to Thee: Alleluia!

Ekos 12

Praising Thine incarnation, we all extol Thee, and we believe with Thomas that Thou art Lord and God, sitting with the Father and coming to judge the living and the dead. Vouchsafe me then to stand on Thy right hand, who now cry:

Jesus, King before the ages, have mercy on me.
Jesus, Sweet-scented Flower, make me fragrant!
Jesus, Beloved Warmth, make me fervent!
Jesus, Eternal Temple, shelter me!
Jesus, Garment of Light, adorn me!
Jesus, Pearl of Great Price, irradiate me!
Jesus, Precious Stone, illumine me!
Jesus, Sun of Righteousness, shine on me!

Jesus, Holy Light, make me radiant!
Jesus, from sickness of soul and body deliver me!
Jesus, from the hands of the adversary rescue me!
Jesus, from the unquenchable fire and other eternal torments save me!
Jesus, Son of God, have mercy on me!

Kontakion 13

O most-sweet and all-compassionate Jesus! Receive now this our small supplication, as Thou didst receive the widow's two mites, and keep Thine inheritance from all enemies, visible and invisible, from foreign invasion, from disease and famine, from all tribulations and mortal wounds, and rescue from the torment to come all that cry to Thee: Alleluia! *This is said thrice. Then*:

Ekos 1

Creator of angels and Lord of hosts, as of old Thou didst open ear and tongue to the deaf and dumb, likewise open now my perplexed mind and tongue to the praise of Thy most holy name, that I may cry to Thee:
Jesus, Most-wonderful, Angels' Astonishment!
Jesus, Most-powerful, Forefathers' Deliverance!
Jesus, Most-sweet, Patriarchs' Exaltation!
Jesus, Most-glorious, Kings' Stronghold!
Jesus, Most-beloved, Prophets' Fulfillment!
Jesus, Most-marvelous, Martyrs' Strength!
Jesus, Most-peaceful, Monks' Joy!
Jesus, Most-gracious, Presbyters' Sweetness!
Jesus, Most-merciful, Fasters' Abstinence!
Jesus, Most-tender, Saints' Rejoicing!
Jesus, Most-honourable, Virgins' Chastity!
Jesus, Everlasting, Sinners' Salvation!
Jesus, Son of God, have mercy on me!

Kontakion 1

O Champion Leader and Lord, Vanquisher of hades, I, Thy creature and servant,

offer Thee songs of praise, for Thou hast delivered me from eternal death; but as Thou hast unutterable loving-kindness, free me from every danger, as I cry:

Jesus, Son of God, have mercy on me!

Resume canons on page 370.

Akathist to Our Most Holy Lady the Theotokos

Kontakion 1

To Thee, the Champion Leader, we thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos; but as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee:

Rejoice, thou Bride Unwedded!

Ekos 1

An archangel was sent from heaven to say to the Theotokos: Rejoice!

And beholding Thee, O Lord, taking bodily form, he was amazed and with his bodiless voice he stood crying to her such things as these:

Rejoice, thou through whom joy will shine forth!
Rejoice, thou through whom the curse will cease!
Rejoice, recall of fallen Adam!
Rejoice, redemption of the tears of Eve!
Rejoice, height inaccessible to human thought!
Rejoice, depth indiscernible even for the eyes of angels!
Rejoice, for thou art the King's throne!
Rejoice, for thou bearest Him Who beareth all!
Rejoice, star that causest the Sun to appear!
Rejoice, womb of the Divine Incarnation!
Rejoice, thou through whom creation is renewed!
Rejoice, thou through whom we worship the Creator!
Rejoice, thou Bride Unwedded!

Kontakion 2

Seeing herself to be chaste, the holy one said boldly to Gabriel: The marvel of thy speech is difficult for my soul to accept. How canst thou speak of a birth from a seedless conception? And she cried: Alleluia.

Ekos 2

Seeking to know knowledge that cannot be known, the Virgin cried to the ministering one: Tell me, how can a son be born from a chaste womb? Then he spake to her in fear, only crying aloud thus:

Rejoice, initiate of God's ineffable will!
Rejoice, assurance of those who pray in silence!
Rejoice, beginning of Christ's miracles!
Rejoice, crown of His dogmas!
Rejoice, heavenly ladder by which God came down!
Rejoice, bridge that conveyest us from earth to heaven!
Rejoice, wonder of angels sounded abroad!
Rejoice, wound of demons bewailed afar!
Rejoice, thou who ineffably gavest birth to the Light!
Rejoice, thou who didst reveal thy secret to none!
Rejoice, thou who surpassest the knowledge of the wise!
Rejoice, thou who givest light to the minds of the faithful!
Rejoice, thou Bride Unwedded!

Kontakion 3

The power of the Most High then overshadowed the Virgin for conception, and showed her fruitful womb as a sweet meadow to all who wish to reap salvation, as they sing: Alleluia!

Ekos 3

Having received God into her womb, the Virgin hastened to Elizabeth whose unborn babe at once recognized her embrace, rejoiced, and with leaps of joy as songs, cried to the Theotokos:

Rejoice, branch of an Unfading Sprout!
Rejoice, acquisition of Immortal Fruit!

Rejoice, labourer that labourest for the Lover of mankind!
Rejoice, thou who gavest birth to the Planter of our life!
Rejoice, cornland yielding a rich crop of mercies!
Rejoice, table bearing a wealth of forgiveness!
Rejoice, thou who makest to bloom the garden of delight!
Rejoice, thou who preparest a haven for souls!
Rejoice, acceptable incense of intercession!
Rejoice, propitiation of all the world!
Rejoice, good will of God to mortals!
Rejoice, boldness of mortals before God!
Rejoice, thou Bride Unwedded!

Kontakion 4

Having within a tempest of doubting thoughts, the chaste Joseph was troubled. For knowing thee to have no husband, he suspected a secret union, O blameless one. But having learned that thy conception was of the Holy Spirit, he said: Alleluia!

Ekos 4

While the angels were chanting, the shepherds heard of Christ's coming in the flesh, and having run to the Shepherd, they beheld Him as a blameless Lamb that had been pastured in Mary's womb, and singing to her they cried:
Rejoice, Mother of the Lamb and the Shepherd!
Rejoice, fold of rational sheep!
Rejoice, torment of in visible enemies!
Rejoice, opening of the gates of paradise!
Rejoice, for the things of heaven rejoice with the earth!
Rejoice, for the things of earth join chorus with the heavens!
Rejoice, never-silent mouth of the apostles!
Rejoice, invincible courage of the passion-bearers!
Rejoice, firm support of faith!
Rejoice, radiant token of grace!
Rejoice, thou through whom hades was stripped bare!
Rejoice, thou through whom we are clothed with glory!

Rejoice, thou Bride Unwedded!

Kontakion 5

Having sighted the divinely-moving star, the Magi followed its radiance; and holding it as a lamp, by it they sought a powerful King; and having reached the Unreachable One, they rejoiced, shouting to Him: Alleluia!

Ekos 5

The sons of the Chaldees saw in the hands of the Virgin Him Who with His hand made man. And knowing Him to be the Master, even though He had taken the form of a servant, they hastened to serve Him with gifts, and to cry to her who is blessed:

Rejoice, Mother of the Unsetting Star!
Rejoice, dawn of the mystic day!
Rejoice, thou who didst extinguish the furnace of error!
Rejoice, thou who didst enlighten the initiates of the Trinity!
Rejoice, thou who didst banish from power the inhuman tyrant!
Rejoice, thou who didst show us Christ the Lord, the Lover of mankind!
Rejoice, thou who redeemest from pagan worship!
Rejoice, thou who dost drag us from the works of mire!
Rejoice, thou who didst quench the worship of fire!
Rejoice, thou who rescuest from the flame of the passions!
Rejoice, guide of the faithful to chastity!
Rejoice, gladness of all generations!
Rejoice, thou Bride Unwedded!

Kontakion 6

Having become God-bearing heralds, the Magi returned to Babylon, having fulfilled Thy prophecy; and having preached Thee to all as the Christ, they left Herod as a babbler who knew not how to sing: Alleluia!

Ekos 6

By shining in Egypt the light of truth, Thou didst dispel the darkness of falsehood; for its idols fell, O Saviour, unable to endure Thy strength; and those who were delivered from them cried to the Theotokos:

Rejoice, uplifting of men!
Rejoice, downfall of demons!
Rejoice, thou who didst trample down the dominion of delusion!
Rejoice, thou who didst unmask the fraud of idols!
Rejoice, sea that didst drown the Pharaoh of the mind!
Rejoice, rock that dost refresh those thirsting for life!
Rejoice, pillar of fire that guidest those in darkness!
Rejoice, shelter of the world broader than a cloud!
Rejoice, sustenance replacing manna!
Rejoice, minister of holy delight!
Rejoice, land of promise!
Rejoice, thou from whom floweth milk and honey!
Rejoice, thou Bride Unwedded!

Kontakion 7

When Symeon was about to depart this age of delusion, Thou wast brought as a Babe to him, but Thou wast recognized by him as perfect God also; wherefore, marvelling at Thine ineffable wisdom, he cried: Alleluia!

Ekos 7

The Creator showed us a new creation when He appeared to us who come from Him. For He sprang from a seedless womb, and kept it incorrupt as it was, that seeing the miracle we might sing to her, crying out:

Rejoice, flower of incorruptibility!
Rejoice, crown of continence!
Rejoice, thou from whom shineth the Archetype of the resurrection!
Rejoice, thou who revealest the life of the angels!
Rejoice, tree of shining fruit whereby the faithful are nourished!
Rejoice, tree of goodly shade by which many are sheltered!
Rejoice, thou that hast carried in thy womb the Redeemer of captives!
Rejoice, thou that gavest birth to the Guide of those astray!

Rejoice, supplication before the Righteous Judge!
Rejoice, forgiveness of many sins! Rejoice, robe of boldness for the naked!
Rejoice, love that vanquishest all desire!
Rejoice, thou Bride Unwedded!

Kontakion 8

Having beheld a strange nativity, let us estrange ourselves from the world and transport our minds to heaven; for the Most High God appeared on earth as a lowly man, because He wished to draw to the heights them that cry to Him: Alleluia!

Ekos 8

Wholly present was the Inexpressible Word among those here below, yet in no way absent from those on high; for this was a divine condescension and not a change of place, and His birth was from a God-receiving Virgin who heard these things:

Rejoice, container of the Uncontainable God!
Rejoice, door of solemn mystery!
Rejoice, report doubtful to unbelievers!
Rejoice, undoubted boast of the faithful!
Rejoice, all-holy chariot of Him Who sitteth upon the Cherubim!
Rejoice, all-glorious temple of Him Who is above the Seraphim!
Rejoice, thou who hast united opposites!
Rejoice, thou who hast joined virginity and motherhood!
Rejoice, thou through whom transgression hath been absolved!
Rejoice, thou through whom paradise is opened!
Rejoice, key to the kingdom of Christ!
Rejoice, hope of eternal good things!
Rejoice, thou Bride Unwedded!

Kontakion 9

All the angels were amazed at the great act of Thine incarnation; for they saw the Unapproachable God as a man approachable to all, abiding with us, and

hearing from all: Alleluia!

Ekos 9

We see most eloquent orators mute as fish before thee, O Theotokos, for they are at a loss to tell how thou remainest a Virgin and couldst bear a child. But we, marvelling at this mystery, cry out faithfully:

Rejoice, receptacle of the Wisdom of God!
Rejoice, treasury of His Providence!
Rejoice, thou who showest philosophers to be fools!
Rejoice, thou who exposest the learned as irrational!
Rejoice, for the clever critics have become foolish!
Rejoice, for the writers of myths have faded away!
Rejoice, thou who didst rend the webs of the Athenians!
Rejoice, thou who didst fill the nets of the fishermen!
Rejoice, thou who drawest us from the depths of ignorance!
Rejoice, thou who enlightenest many with knowledge!
Rejoice, ship for those who wish to be saved!
Rejoice, harbor for sailors on the sea of life!
Rejoice, thou Bride Unwedded!

Kontakion 10

Desiring to save the world, He that is the Creator of all came to it according to His Own promise, and He that, as God, is the Shepherd, for our sake appeared unto us as a man; for, like calling unto like, as God He heareth: Alleluia!

Ekos 10

A bulwark art thou to virgins, and to all that flee unto thee, O Virgin Theotokos; for the Maker of heaven and earth prepared thee, O most pure one, dwelt in thy womb, and taught all to call to thee:

Rejoice, pillar of virginity!
Rejoice, gate of salvation!
Rejoice, leader of mental formation!
Rejoice, bestower of divine good!

Rejoice, for thou didst renew those conceived in shame!
Rejoice, for thou gavest understanding to those robbed of their minds!
Rejoice, thou who didst foil the corrupter of minds!
Rejoice, thou who gavest birth to the Sower of purity!
Rejoice, bridechamber of a seedless marriage!
Rejoice, thou who dost wed the faithful to the Lord!
Rejoice, good nourisher of virgins!
Rejoice, adorner of holy souls as for marriage!
Rejoice, thou Bride Unwedded!

Kontakion 11

Every hymn is defeated that trieth to encompass the multitude of Thy many compassions; for if we offer to Thee, O Holy King, songs equal in number to the sand, nothing have we done worthy of that which Thou hast given us who shout to Thee: Alleluia!

Ekos 11

We behold the holy Virgin, a shining lamp appearing to those in darkness; for, kindling the Immaterial Light, she guideth all to divine knowledge, she illumineth minds with radiance, and is honoured by our shouting these things:
Rejoice, ray of the noetic Sun!
Rejoice, radiance of the Unsetting Light!
Rejoice, lightning that enlightenest our souls!
Rejoice, thunder that terrifiest our enemies!
Rejoice, for thou didst cause the Refulgent Light to dawn!
Rejoice, for thou didst cause the river of many streams to gush forth!
Rejoice, thou who paintest the image of the font!
Rejoice, thou who blottest out the stain of sin!
Rejoice, laver that washest the conscience clean!
Rejoice, cup that drawest up joy!
Rejoice, aroma of the sweet fragrance of Christ!
Rejoice, life of mystical gladness!
Rejoice, thou Bride Unwedded!

Kontakion 12

When the Absolver of all mankind desired to blot out ancient debts, of His Own will He came to dwell among those who had fallen from His grace; and having torn up the handwriting of their sins, He heareth this from all: Alleluia!

Ekos 12

While singing to thine Offspring, we all praise thee as a living temple, O Theotokos; for the Lord Who holdeth all things in His hand dwelt in thy womb, and He sanctified and glorified thee, and taught all to cry to thee:

Rejoice, tabernacle of God the Word!
Rejoice, saint greater than the saints!
Rejoice, ark gilded by the Spirit!
Rejoice, inexhaustible treasury of life!
Rejoice, precious diadem of pious kings!
Rejoice, venerable boast of reverent priests!
Rejoice, unshakable fortress of the Church!
Rejoice, inviolable wall of the kingdom!
Rejoice, thou through whom victories are obtained!
Rejoice, thou through whom foes fall prostrate!
Rejoice, healing of my flesh!
Rejoice, salvation of my soul!
Rejoice, thou Bride Unwedded!

Kontakion 13

O all-praised Mother who didst bear the Word holiest of all the saints, accept now our offering, and deliver us from all misfortune, and rescue from the torment to come those that cry to thee: Alleluia! *This kontakion we say thrice. And again Ekos and Kontakion 1*:

Ekos 1

An archangel was sent from heaven to say to the Theotokos: Rejoice! And

beholding Thee, O Lord, taking bodily form, he was amazed and with his bodiless voice he stood crying to her such things as these:

Rejoice, thou through whom joy will shine forth!
Rejoice, thou through whom the curse will cease!
Rejoice, recall of fallen Adam!
Rejoice, redemption of the tears of Eve!
Rejoice, height inaccessible to human thought!
Rejoice, depth indiscernible even for the eyes of angels!
Rejoice, for thou art the King's throne!
Rejoice, for thou bearest Him Who beareth all!
Rejoice, star that causest the Sun to appear!
Rejoice, womb of the Divine Incarnation!
Rejoice, thou through whom creation is renewed!
Rejoice, thou through whom we worship the Creator!
Rejoice, thou Bride Unwedded!

Kontakion 1

To Thee, the Champion Leader, we thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos; but as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee:

Rejoice, thou Bride Unwedded!

ODE VII

Eirmos: When the golden image was worshipped in the plain of Dura, Thy three children despised the godless order. Thrown into the fire, they were bedewed and sang: Blessed art Thou, O God of our fathers.

O sweetest Jesus, save us.

O Christ Jesus, no one on earth hath ever sinned, O my Jesus, as I, the wretched one and prodigal, have sinned. Wherefore, I cry to Thee, my Jesus, have compassion on me as I sing: Blessed art Thou, O God of our fathers.

O sweetest Jesus, save us.

O Christ Jesus, I cry: Nail me down with the fear of Thee, O my Jesus, and pilot me to Thy calm haven now, O my compassionate Jesus, that as one saved I

may sing to Thee: Blessed art Thou, O God of our fathers.

O sweetest Jesus, save us.

O Christ Jesus, ten thousand times have I, the passionate one, promised Thee repentance, O my Jesus, but wretch that I am, I deceived

Thee. Wherefore, I cry to Thee, my Jesus: Enlighten my soul which remaineth unfeeling; O Christ, the God of our fathers, blessed art Thou.

O most holy Theotokos, save us.

Theotokion: O thou who gavest birth to Jesus awesomely and above nature, O all-blameless one, implore Him, O Maiden, to forgive me all the sins that I have committed against my nature, that as one saved I may cry: Blessed art thou who didst give birth to God in the flesh.

Canon to the Theotokos:

O most holy Theotokos, save us.

Having willed to accomplish our salvation, O Saviour, Thou didst dwell in the womb of the Virgin, and didst show her to the world as the mediatress; O God of our fathers, blessed art Thou.

O most holy Theotokos, save us.

The Dispenser of mercy, Whom thou didst bear, O pure Mother, do thou implore to deliver from transgressions and defilements of the soul, those who with faith cry out: O God of our fathers, blessed art Thou.

O most holy Theotokos, save us..

A treasury of salvation, and a fountain of incorruption is she who gave Thee birth; a tower of safety, and a door of repentance hast Thou proved her to them that shout: O God of our fathers, blessed art Thou.

O most holy Theotokos, save us.

For weakness of body and sickness of soul, O Theotokos, do thou vouchsafe healing to those who with love draw near to thy protection, O Virgin, who for us gavest birth to Christ the Saviour.

Canon to the Guardian Angel:

Holy Angel of the Lord, my guardian, pray to God for me.

Be merciful to me and entreat God, O Angel of the Lord; for I have thee as a defender for the whole of my life, a guide and guardian given me by God for

ever.

Holy Angel of the Lord, my guardian, pray to God for me.

Leave not my wretched soul, which was given thee blameless by God, to be slain by robbers along the way, O holy Angel, but guide it to the way of repentance.

Glory to the Father, and to the Son, and to the Holy Spirit.

My whole soul is disgraced by the evil thoughts and deeds I have brought upon me, but make haste, O my guide, and grant me healing with good thoughts, that I may be inclined always to the right way.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: O Wisdom of the Most High Personified, for the sake of the Theotokos, fill with wisdom and divine strength all that faithfully cry: O God of our fathers, blessed art Thou.

ODE VIII

Eirmos: God, Who descended into the fiery furnace unto the Hebrew children and changed the flame into dew, praise Him as Lord, O ye works, and supremely exalt Him unto all ages.

O sweetest Jesus, save us.

I implore Thee, O my Jesus: As Thou didst redeem the harlot from many sins, O my Jesus, likewise redeem me, O Christ my Jesus, and cleanse my foul soul, O my Jesus.

O sweetest Jesus, save us.

O Jesus, having yielded to irrational pleasures, I have become irrational, O my Jesus; and wretch that I am, I have truly become like unto the beasts, O my Saviour. Wherefore, O Jesus, deliver me from irrationality.

O sweetest Jesus, save us.

Having fallen, O Jesus, into the hands of soul-corrupting thieves, I have been stripped now of my divinely-woven garment, O my Jesus, and I am lying all bruised with wounds. O my Christ, do Thou pour on me oil and wine.

O most holy Theotokos, save us.

Theotokion: O Theotokos Mary, who ineffably didst carry the Christ, my Jesus and God: Do thou ever implore Him to save from perils thy servants and them that praise thee, O Virgin who knewest not wedlock.

Canon to the Theotokos:

O most holy Theotokos, save us.

Disdain not those who need thy help, O Virgin, and who hymn and supremely exalt thee unto the ages.

O most holy Theotokos, save us.

Thou healest the infirmity of my soul and the pains of my body, O Virgin, that I may glorify thee, O pure one, unto the ages.

O most holy Theotokos, save us.

Thou pourest forth a wealth of healing, on those who with faith hymn thee, O Virgin, and who supremely exalt thine ineffable Offspring.

O most holy Theotokos, save us.

Thou drivest away the assaults of temptation, and the attacks of the passions, O Virgin; wherefore do we hymn thee unto all ages.

Canon to the Guardian Angel:

Holy Angel of the Lord, my guardian, pray to God for me.

O good Angel, sent by God, support me, thy servant, in my life and forsake me not unto the ages.

Holy Angel of the Lord, my guardian, pray to God for me.

O most-blessed one, I hymn thee, O good Angel, guide and guardian of my soul unto the ages.

Glory to the Father, and to the Son, and to the Holy Spirit.

Be unto me a protection and fortification in the judgment day of all men, in which all deeds, both good and evil, shall be tried by fire.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Be unto me, thy servant, a helper and a calmness, O Ever-Virgin Theotokos, and leave me not bereft of thy protection.

ODE IX

Eirmos: God the Word, Who came forth from God, and Who by ineffable wisdom came to renew Adam after his grievous fall to corruption through eating, and Who ineffably took flesh from the holy Virgin for our sake, Him do we the faithful with one accord magnify with hymns.

O sweetest Jesus, save us.

I have surpassed, O my Jesus, Manasseh and the publican, the harlot and the prodigal, O compassionate Jesus, and the robber, O my Jesus, through all my shameful and unseemly deeds, O Jesus; but do Thou fore stall me, O my Jesus, and save me.

O sweetest Jesus, save us.

By my passions, O my Jesus, have I, the wretched one, surpassed all those from Adam who have sinned both before the Law and in the Law, O Jesus, and after the Law and Grace, O my Jesus; but by Thy judgments save me, O my Jesus.

O sweetest Jesus, save us.

May I not be parted from Thine ineffable glory, my Jesus, nor may the portion on the left fall to me, O sweetest Jesus; but set me on the right hand with Thy sheep and give me rest, O Christ my Jesus, since Thou art compassionate.

O most holy Theotokos, save us.

Theotokion: O Theotokos, who didst carry Jesus, O only unwedded Virgin Mary who knewest not wedlock, O pure one, invoke Him, thy Son and Creator, to deliver them that hasten to thee from temptation and perils, and the fire that is to come.

Canon to the Theotokos:

O most holy Theotokos, save us.

Turn not away from the torrent of my tears, O Virgin, thou who didst give birth to Christ, Who doth wipe away all tears from every face.

O most holy Theotokos, save us.

Fill my heart with joy, O Virgin, thou who didst receive the fullness of joy, and didst banish the grief of sin.

O most holy Theotokos, save us.

Be the haven and protection, and a wall unshaken, a refuge and shelter, and the gladness, O Virgin, of those who flee unto thee.

O most holy Theotokos, save us.

Illumine with the rays of thy light, O Virgin, those who piously confess thee to be the Theotokos, and do thou banish away all darkness of ignorance.

O most holy Theotokos, save us.

In a place of affliction and infirmity am I brought low; O Virgin, do thou heal me, transforming mine illness into healthfulness.

Canon to the Guardian Angel:

O Lord Jesus Christ my God, have mercy on me.

Have mercy on me, O my only Saviour, for Thou art merciful and kindhearted, and make me a member of the choirs of the righteous.

Holy Angel of the Lord, my guardian, pray to God for me.

Grant me ever to think and do what is useful, O Angel of the Lord, that I may be blameless and strong in infirmity.

Glory to the Father, and to the Son, and to the Holy Spirit.

As one having boldness toward the Heavenly King, do thou, with the rest of the bodiless ones, entreat Him to have mercy on me the wretched one.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Having great boldness toward Him Who took flesh of thee, O Virgin, deliver me from fetters and grant me absolution and salvation through thine intercessions.

Prayer to Our Lord Jesus Christ

O Lord and Master, Jesus Christ my God, Who for the sake of Thine ineffable love for mankind, at the end of the ages wast wrapped in flesh from the Ever-Virgin Mary, I glorify Thy saving providence and care for me, Thy servant, O Master. I praise Thee, for through Thee I have learned to know the Father; I bless Thee through Whom the Holy Spirit came into the world; I bow to Thy most pure Mother who served for the dread mystery of Thine incarnation; I praise the angelic choir as the servants and singers of Thy majesty; I bless Saint John the Forerunner who baptized Thee, O Lord; I honour also the prophets who announced Thee, I glorify Thy holy apostles; I celebrate the martyrs, I glorify Thy priests; I venerate Thy saints and praise all Thy righteous ones. This such countless and unutterable divine choir I, Thy servant, in prayer offer to Thee, O All-compassionate God, and therefore I ask the forgiveness of my sins, which do Thou grant me for the sake of all Thy saints, but especially for the sake of Thy holy compassion, for blessed art Thou unto the ages. Amen.

Prayer to the Most Holy Theotokos

O my most blessed Queen, O Theotokos my hope, guardian of orphans,

intercessor for strangers, joy of the sorrowful, protectress of the wronged: Thou seest my misfortune, thou seest mine affliction; help me, for I am weak; feed me, for I am a stranger. Thou knowest mine offence: absolve it as thou wilt, for I have no other help beside thee, no other intercessor, nor good consoler, except thee, O Mother of God. Do thou preserve and protect me unto the ages of ages. Amen.

Prayer to the Guardian Angel

O holy Angel, my good guardian and protector! With broken heart and ailing soul I stand before thee, entreating: Hearken unto me, thy sinful servant (*Name*); with loud wailing and bitter weeping I cry: Remember not mine iniquity and unrighteousness, through which I a wretched one, have angered thee every day and hour, and have made myself loathsome before our Lord the Creator; show me loving-kindness and leave not me, the defiled, even until mine end. Awaken me from the sleep of sin, and enable me, through thine intercessions, to pass the remaining time of my life without stain, and bring forth fruits worthy of repentance; and above all preserve me from deadly falls into sin, lest I perish in despair, and mine enemy rejoice in my ruin. I know truly and confess with my mouth that there is no other friend and intercessor, protector and champion, such as thou, O holy Angel; for, standing before the throne of the Lord, thou intercedest for me the useless and most sinful of all, lest the Most Good One take my soul in the day of my despair and in a day of evil doing. Cease not, therefore, to entreat mercy of my most kindhearted Lord and God, that He forgive mine offences, which I have committed throughout all my life, in deed, word, and all my senses, and by judgments which He knoweth, that He save me; that He may chasten me here according to His ineffable mercy, but that He may not expose and put me to trial there in accordance with His simple justice; that He may deem me worthy to bring repentance, and with penitence to worthily receive Divine Communion; for this above all I make entreaty, and I desire such a gift with all my heart. And in the terrible hour of death, be not far from me, my good guardian, driving away the demons of darkness, who have the power to terrify my trembling soul; defend me from their net, when I shall pass through the aerial toll-houses, in order that, being guarded by thee, I may attain the desired paradise, where the choirs of the saints and the celestial hosts unceasingly praise the all-honourable and majestic name in Trinity of God glorified: the Father, the Son, and the Holy Spirit, to Whom is due honour and worship, unto the ages of

ages. Amen.

THE ORDER OF PREPARATION FOR HOLY COMMUNION

[*This* Order of Preparation *is according to the* Jordanville Prayer Book, *which is according to the order given in the Jordanville Russian-font* Молитвословъ (*Prayer Book*).]

Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us. Amen.

Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Lord, have mercy. *Twelve times*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

PSALM 22

The Lord is my shepherd, and I shall not want. In a place of green pasture, there

hath He made me to dwell; beside the water of rest hath He nurtured me. He hath converted my soul, He hath led me on the paths of righteousness for His name's sake. For though I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they have comforted me. Thou hast prepared a table before me in the presence of them that afflict me. Thou hast anointed my head with oil, and Thy cup which filleth me, how excellent it is! And Thy mercy shall pursue me all the days of my life, and I will dwell in the house of the Lord unto length of days.

PSALM 23

The earth is the Lord's, and the fulness thereof, the world, and all that dwell therein. He hath founded it upon the seas, and upon the rivers hath He prepared it. Who shall ascend into the mountain of the Lord? Or who shall stand in His holy place? He that is innocent in hands and pure in heart, who hath not received his soul in vain, and hath not sworn deceitfully to his neighbour. Such a one shall receive a blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek the Lord, of them that seek the face of the God of Jacob. Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of Glory shall enter in. Who is this King of Glory? The Lord strong and mighty, the Lord, mighty in war. Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of Glory shall enter in. Who is this King of Glory? The Lord of hosts, He is the King of Glory.

PSALM 115

I believed, wherefore I spake; I was humbled exceedingly. As for me, I said in mine ectasy; Every man is a liar. What shall I render unto the Lord for all that He hath rendered unto me? I will take the cup of salvation, and I will call upon the name of the Lord. My vows unto the Lord will I pay in the presence of all His people. Precious in the sight of the Lord is the death of His saints. O Lord, I am Thy servant; I am Thy servant and the son of Thy handmaid. Thou hast broken my bonds asunder. I will sacrifice a sacrifice of praise unto Thee, and I will call upon the name of the Lord. My vows unto the Lord will I pay in the presence of all His people, in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice*.

Lord, have mercy. *Thrice*.

Troparia, Eighth Tone: Disregard my transgressions, O Lord Who wast born of a Virgin, and purify my heart, and make it a temple for Thy spotless Body and Blood. Let me not be rejected from Thy presence, O Thou Who hast great mercy without meassure.

Glory to the Father, and to the Son, and to the Holy Spirit.

How can I who am unworthy dare to come to the Communion of Thy Holy Things? For if I should dare to approach Thee with those that are worthy, my garment betrayeth me, for it is not a festal robe, and I shall cause the condemnation of my greatly-sinful soul. Cleanse, O Lord, the pollution from my soul, and save me, as Thou art the Lover of mankind.

Both now and ever, and unto the ages of ages. Amen.

Greatly multiplied, O Theotokos, are my sins; unto thee have I fled, O pure one, imploring salvation. Do thou visit mine enfeebled soul, and pray to thy Son and our God that He grant me forgiveness for the evil I have done, O thou only blessed one.

During Holy and Great Lent say this:

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly one was stricken and darkened with the love of silver. And unto the lawless judges did he deliver Thee, the Righteous Judge. Behold, O lover of money, him that for the sake thereof did hang himself; flee from that insatiable soul that dared such things against the Master. O Thou Who art good unto all, Lord, glory be to Thee.

PSALM 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with

hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

And immediately:

The Canon for Holy Communion Second Tone

ODE I

Eirmos: Come, O ye people, let us sing a hymn to Christ our God, Who divided the sea and guided the people whom He brought out of the bondage of Egypt, for He is glorified.

Refrain: Create in me a clean heart, O God, and renew a right spirit within me.

May Thy holy Body be unto me the Bread of life eternal, O Compassionate Lord, and Thy precious Blood be also the healing of many forms of illness.

Refrain: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Defiled by unseemly deeds, I the wretched one am unworthy, O Christ of the communion of Thy most pure Body and divine Blood, which do Thou vouchsafe me.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O blessed Bride of God, O good soil that grew the Corn untilled and saving to the world, vouchsafe me to be saved by eating it.

ODE III

Eirmos: By establishing me on the rock of faith, Thou hast enlarged my mouth over mine enemies. For my spirit rejoiceth when I sing: There is none holy as our God, and none righteous beside Thee, O Lord.

Create in me a clean heart, O God, and renew a right spirit within me.

Teardrops grant me, O Christ, to cleanse my defiled heart, that, purified and with a good conscience, I may come with faith and fear, O Master, to the communion of Thy divine Gifts.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

May Thy most pure Body and divine Blood be unto me for remission of sins, for communion with the Holy Spirit, and unto life eternal, O Lover of mankind, and to the estrangement of passions and sorrows.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O thou most holy table of the Bread of Life that for mercy's sake came down from on high, giving new life to the world, vouchsafe even me, the unworthy, to eat it with fear, and live.

ODE IV

Eirmos: From a Virgin didst Thou come, not as an ambassador nor as an angel, but the very Lord Himself incarnate, and didst save me, the whole man. Wherefore, I cry to Thee: Glory to Thy power, O Lord.

Create in me a clean heart, O God, and renew a right spirit within me.

O Thou Who wast incarnate for our sake, O Most-merciful One, Thou didst will to be slain as a sheep for the sin of mankind. Wherefore, I entreat Thee to blot out my sins also.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Heal the wounds of my soul, O Lord, and sanctify all of me, and vouchsafe, O Master, that I the wretched one may partake of Thy divine Mystical Supper.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Propitiate for me also Him that came from thy womb, O Lady, and keep me, thy servant, undefiled and blameless, so that by obtaining the spiritual Pearl I may be sanctified.

ODE V

Eirmos: O Lord, Giver of light and Creator of the ages, guide us in the light of Thy commandments, for we know none other God beside Thee.

Create in me a clean heart, O God, and renew a right spirit within me.

As Thou didst foretell, O Christ, so let it be unto Thy wicked servant, and in me abide, as Thou didst promise; for behold, I eat Thy divine Body and drink Thy Blood.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

O Word of God and God, may the live coal of Thy Body be unto the enlightenment of me who am in darkness, and Thy Blood unto the cleansing of my defiled soul.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Mary, Mother of God, precious tabernacle of fragrance, through thy prayers make me a chosen vessel, that I may partake of the Sacrament of thy Son.

ODE VI

Eirmos: Whirled about in the abyss of sin, I appeal to the unfathomable abyss of Thy compassion: From corruption raise me up, O God.

Create in me a clean heart, O God, and renew a right spirit within me.

O Saviour, sanctify my mind, my soul, my heart, and my body, and vouchsafe me uncondemned, O Master, to approach the fearful Mysteries.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Grant that I may be rid of passions, and have the assistance of Thy grace, and strengthening of life by the communion of Thy Holy Mysteries, O Christ.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Holy Word of God and God, sanctify all of me as I now come to Thy divine Mysteries, through the prayers of Thy holy Mother.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Kontakion, Second Tone: Count me not unworthy, O Christ, to receive now the Bread which is Thy Body, and Thy divine Blood, and to partake, O Master, of Thy most pure and dread Mysteries, wretched though I be. Let these not be for me unto judgment, but unto life immortal and everlasting.

ODE VII

Eirmos: The wise children did not serve the golden image, but went themselves into the flame and reviled the pagan gods. They cried in the midst of the flame, and the angel bedewed them: Already the prayer of your lips was heard.

Create in me a clean heart, O God, and renew a right spirit within me.

May the communion of Thine immortal Mysteries, the source of blessings, O Christ, be to me now light, and life, and dispassion, and for progress and increase in the most divine virtues, O only Good One, that I may glorify Thee.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

That I may be delivered from passions, and enemies, need, and every sorrow, I now draw nigh with trembling, love, and reverence, O Lover of mankind, to Thine immortal and divine Mysteries. Vouchsafe me to hymn Thee: Blessed art Thou, O Lord God of our fathers.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O thou who art full of grace, who beyond understanding gavest birth to Christ the Saviour, I thy servant, the impure, now entreat thee, the pure: Cleanse me, who am now about to approach the most pure Mysteries, from all defilement of flesh and spirit.

ODE VIII

Eirmos: God, Who descended into the fiery furnace unto the Hebrew children and changed the flame into dew, praise Him as Lord, O ye works, and supremely exalt Him unto all ages.

Create in me a clean heart, O God, and renew a right spirit within me.

Of Thy heavenly and dread holy Mysteries, O Christ, and of Thy divine

Mystical Supper vouchsafe now even me, the despairing one, to partake, O God my Saviour.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Fleeing for refuge to Thy loving-kindness, O Good One, with fear I cry unto Thee: Abide in me, O Saviour, and I, as Thou hast said, in Thee. For behold, presuming on Thy mercy, I eat Thy Body and drink Thy Blood.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

I tremble at taking fire, lest I be consumed as wax and grass. O fear ful Mystery! O the loving-kindness of God! How is it that I, being but clay, partake of the divine Body and Blood, and am made incorruptible?

ODE IX

Eirmos: The Son of the unoriginate Father, God, and Lord, hath appeared unto us incarnate of the Virign, to enlighten those in darkness and to gather the dispersed. Wherefore, the all-hymned Theotokos do we magnify.

Create in me a clean heart, O God, and renew a right spirit within me.

Christ It is, O taste and see! The Lord for our sake made like unto us of old, once offered Himself as an offering to His Father, and is ever slain, sanctifying them that partake.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

May I be sanctified in soul and body, O Master, may I be enlightened, may I be saved, may I become Thy dwelling through the communion of Thy holy Mysteries, having Thee with the Father and the Spirit living in me, O Benefactor plenteous in mercy.

Glory to the Father, and to the Son, and to the Holy Spirit.

May Thy Body and Thy most precious Blood, O my Saviour, be unto me as fire and light, consuming the substance of sin, and burning the thorns of passions, and enlightening all of me to worship Thy Divinity.

Both now and ever, and unto the ages of ages. Amen.

God took flesh of thy pure blood; wherefore, all generations do hymn thee, O Lady, and throngs of heavenly minds glorify thee, for through thee they have clearly seen Him Who ruleth all things endued with human nature.

And immediately: It is truly meet to bless thee, the Theotokos, ever-blessed and most blameless, and Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without

corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

And the troparion of the day, if it be the feast of the Lord's Nativity, or another feast of the Lord. If it be a Sunday, the Sunday troparion of the tone. If not, these:

Sixth Tone: Have mercy on us, O Lord, have mercy on us; for at a loss for any defence, this prayer do we sinners offer unto Thee as Master: have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

Lord, have mercy on us, for we have hoped in Thee, be not angry with us greatly, neither remember our iniquities; but look upon us now as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we, Thy people; all are the works of Thy hands, and we call upon Thy name.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: The door of compassion open unto us, O blessed Theotokos, for, hoping in thee, let us not perish; through thee may we be delivered from adversities, for thou art the salvation of the Christian race.

Then: Lord, have mercy. *Forty times*.

And reverences [*bows, prostrations*], *as many as thou desirest*.

And thereafter these lines:

If thou desirest, O man, to eat the Body of the Master,

Approach with fear, lest thou be burnt; for It is fire.

And when thou drinkest the Divine Blood unto communion,

First be reconciled to them that have grieved thee,

Then dare to eat the Mystical Food.
Other lines:
Before partaking of the awesome Sacrifice
Of the life-giving Body of the Master,
After this manner pray with trembling.

A Prayer of Basil the Great, 1:

O Master Lord Jesus Christ our God, Source of life and immortality, Creator of all things visible and invisible, the co-eternal and co-unoriginate Son of the unoriginate Father, Who out of Thy great goodness, didst in the latter days clothe Thyself in flesh, and wast crucified, and buried for us ungrateful and evil-disposed ones, and hast renewed with Thine Own Blood our nature corrupted by sin: Do Thou Thyself, O Immortal King, accept the repentance of me a sinner, and incline Thine ear to me, and hearken unto my words. For I have sinned against heaven and before Thee, and I am not worthy to look upon the height of Thy glory; for I have angered Thy goodness by transgressing Thy commandments and not obeying Thine injunctions. But Thou, O Lord, Who art not vengeful, but long-suffering and plenteous in mercy, hast not given me over to be destroyed with my sins, but always Thou awaitest my complete conversion. For Thou hast said, O Lover of mankind, through Thy prophet: For I desire not the death of the sinner, but that he should return and live. For Thou desirest not, O Master, to destroy the work of Thy hands, neither shalt Thou be pleased with the destruction of men, but desirest that all be saved and come to a knowledge of the truth. Wherefore, even I, although unworthy of heaven and earth, and of this temporal life, having submitted my whole self to sin, and made myself a slave of pleasure, and having defaced Thine image, yet being Thy work and creation, wretched though I be, I despair not of my salvation, and dare to approach Thine immeasurable loving-kindness. Accept, then, even me, O Lord, Lover of mankind, as Thou didst accept the sinful woman, the thief, the publican and the prodigal; and take away the heavy burden of my sins, Thou that takest away the sin of the world, and healest the infirmities of mankind; Who callest the weary and heavy-laden unto Thyself and givest them rest, Who camest not to call the righteous, but sinners to repentance. And do Thou cleanse me from all defilement of flesh and spirit, and teach me to achieve holiness in fear of Thee; that with the pure testimony of my conscience, receiving a portion of Thy Holy Things, I may be united unto Thy holy Body and Blood, and have Thee living

and abiding in me with the Father and Thy Holy Spirit. Yea, O Lord Jesus Christ my God, let not the communion of Thine immaculate and life-giving Mysteries be unto me for judgment, neither unto infirmity of soul and body because of my partaking of them unworthily; but grant me until my last breath to receive without condemnation the portion of Thy Holy Things, unto communion with the Holy Spirit, as a provision for life eternal, for an acceptable defence at Thy dread judgment seat; so that I also, with all Thine elect, may become a partaker of Thine incorruptible blessings, which Thou hast prepared for them that love Thee, O Lord, in whom Thou art glorified unto the ages. Amen.

A Prayer of Our Father among the Saints, John Chrysostom, 2:

O Lord my God, I know that I am not worthy nor sufficient that Thou shouldest enter beneath the roof of the. temple of my soul, for all is empty and fallen, and Thou hast not in me a place worthy to lay Thy head; but as from on high Thou didst humble Thyself for our sake, do Thou now also lower Thyself to my lowliness; and as Thou didst consent to lie in a cave and in a manger of dumb beasts, so consent also to lie in the manger of mine irrational soul, and to enter into my defiled body. And as Thou didst not refuse to enter and to dine with sinners in the house of Simon the Leper, so deign also to enter into the house of my lowly soul, leprous and sinful. And as Thou didst not reject the harlot and sinner like me, when she came and touched Thee, so be compassionate also with me a sinner, as I approach and touch Thee. And as Thou didst feel no loathing for the defiled and unclean lips of her that kissed Thee, do Thou also not loathe my defiled lips nor mine abominable and impure mouth, and my polluted and unclean tongue. But let the fiery coal of Thy most holy Body and Thy precious Blood be unto me for sanctification and enlightenment, and health for my lowly soul and body, unto the lightening of the burden of my many sins, for preservation from every act of the devil, for the expulsion and prohibition of mine evil and wicked habits, unto the mortification of the passions, unto the keeping of Thy commandments, unto the application of Thy divine grace, unto the acquiring of Thy kingdom. For not with disdain do I approach Thee, O Christ God, but as one trusting in Thine ineffable goodness, and that I may not by much abstaining from Thy communion become the prey of the spiritual wolf. Wherefore do I entreat Thee, for Thou art the only Holy One, O Master: sanctify my soul and body, my mind and heart, my belly and inward parts, and renew me entirely. And implant Thy fear in my members, and make Thy sanctification

inalienable from me, and be unto me a helper and defender, guiding my life in peace, vouchsafing me also to stand at Thy right hand with Thy saints, through the intercessions and supplications of Thy most pure Mother, of Thine immaterial ministers and immaculate hosts, and of all the saints who from the ages have been pleasing unto Thee. Amen.

Another Prayer, of Symeon Metaphrastes, 3:

O only pure and sinless Lord, Who through the ineffable compassion of Thy love for mankind didst take on all of our substance from the pure and virgin blood of her that bare Thee supernaturally through the descent of the Divine Spirit and the good will of the everlasting Father; O

Christ Jesus, Wisdom of God, and Peace, and Power, Thou Who through the assumption of our nature didst take upon Thyself Thy life-giving and saving Passion – the Cross, the nails, the spear, and death: mortify the soul-corrupting passions of my body. Thou Who by Thy burial didst lead captive the kingdom of hades, bury with good thoughts mine evil schemes, and destroy the spirits of evil. Thou Who by Thy life-bearing Resurrection on the third day didst raise up our fallen forefather, raise me up who have slipped down into sin, setting before me the ways of repentance. Thou Who by Thy most glorious Ascension didst deify the flesh that Thou hadst taken, and didst honour it with a seat at the right hand of the Father, vouchsafe me through partaking of Thy holy Mysteries to obtain a place at Thy right hand among them that are saved. O Thou Who by the descent of Thy Spirit, the Comforter, didst make Thy holy disciples worthy vessels, show me also to be a receptacle of His coming. Thou Who art to come again to judge the world in righteousness, deign to let me also meet Thee on the clouds, my Judge and Creator, with all Thy saints; that I may endlessly glorify and praise Thee, with Thine unoriginate Father, and Thy Most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

Of the divine Damascene, 4:

O Master Lord Jesus Christ our God, Who alone hast authority to remit the sins of men: Do Thou, as the Good One and Lover of mankind, overlook all mine offences, whether committed with knowledge or in ignorance. And vouchsafe me to partake without condemnation of Thy Divine, glorious, immaculate, and

life-giving Mysteries; not as a burden, nor for punishment, nor for an increase of sins, but unto purification and sanctification, and as a pledge of the life and kingdom to come, as a bulwark and help, and for the destruction of enemies, and for the blotting out of my many transgressions. For Thou art a God of mercy, and compassion, and love for mankind, and unto Thee do we send up glory, with the Father, and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Of Basil the Great, 5:

I know, O Lord, that I partake unworthily of Thine immaculate Body and Thy precious Blood, and that I am guilty, and eat and drink damnation to myself, not discerning the Body and Blood of Thee, my Christ and God; but taking courage from Thy compassion I approach Thee Who hast said: He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him. Show compassion, therefore, O Lord, and do not accuse me, a sinner, but deal with me according to Thy mercy; and let these Holy Things be for me unto healing, and purification, and enlightenment, and preservation, and salvation, and unto sanctification of soul and body; unto the driving away of every phantasy, and evil practice, and activity of the devil working mentally in my members; unto confidence and love toward Thee, unto correction of life, unto steadfastness, unto an increase of virtue and perfection, unto fulfillment of the commandments, unto communion with the Holy Spirit, as a provision for life eternal, as an acceptable defence at Thy dread tribunal, not unto judgment or condemnation.

A Prayer of St. Symeon the New Theologian, 6:

From sullied lips, from an abominable heart, from a tongue impure, from a soul defiled, accept my supplication, O my Christ, and disdain me not, neither my words, nor my ways, nor my shamelessness. Grant me to say boldly that which I desire, O my Christ. Or rather, teach me what I ought to do and say. I have sinned more than the sinful woman who, having learned where Thou wast lodging, bought myrrh, and came daringly to anoint Thy feet, my God, my Master, and my Christ. As Thou didst not reject her when she drew near from her heart, neither, O Word, be Thou filled with loathing for me, but grant me Thy feet to clasp and kiss, and with floods of tears, as with most precious myrrh, dare to anoint them. Wash me with my tears, and purify me with them, O Word;

remit also my transgressions, and grant me pardon. Thou knowest the multitude of mine evils, Thou knowest also my sores, and Thou seest my wounds; but also Thou knowest my faith, and Thou beholdest my good intentions, and Thou hearest my sighs. Nothing is hidden from Thee, my God, my Creator, My Redeemer, neither a teardrop, nor a part of a drop. My deeds not yet done Thine eyes have seen, and in Thy book even things not yet accomplished are written by Thee. See my lowliness, see my toil, how great it is, and all my sins take from me, O God of all; that with a pure heart, a trembling mind, and a contrite soul I may partake of Thy spotless and most holy Mysteries, by which all that eat and drink in purity of heart are quickened and deified. For Thou, O my Master, hast said: Everyone that eateth My Flesh and drinketh My Blood abideth in Me, and I in him. True is every word of my Master and God; for whosoever partaketh of the divine and deifying grace is no more alone, but with Thee, my Christ, the three-sunned Light that enlighteneth the world. And that I may not remain alone without Thee, the Life-giver, my Breath, my Life, my Rejoicing, the Salvation of the world, therefore have I drawn nigh unto Thee, as Thou seest, with tears, and with a contrite soul. O Ransom of mine offences, I ask Thee to receive me, and that I may partake without condemnation of Thy life-giving and perfect Mysteries, that Thou mayest remain, as Thou hast said, with me, a thrice-wretched one, lest the deceiver, finding me without Thy grace, craftily seize me, and having beguiled me, draw me away from Thy deifying words. Wherefore, I fall down before Thee, and fervently cry unto Thee: As Thou didst receive the prodigal, and the sinful woman who drew near, so receive me, the prodigal and profligate, O Compassionate One. With contrite soul I now come to Thee. I know, O Saviour, that none other hath sinned against Thee as have I, nor hath wrought the deeds that I have done. But this again I know, that neither the magnitude of mine offences nor the multitude of my sins surpasseth the abundant long-suffering of my God and His exceeding love for mankind; but with sympathetic mercy Thou dost purify and illumine them that fervently repent, and makest them partakers of the light, sharers of Thy divinity without stint. And, strange to angels and to the minds of men, Thou conversest with them oftimes, as with Thy true friends. These things make me bold, these things give me wings, O Christ. And taking courage from the wealth of Thy benefactions to us, rejoicing and trembling at once, I partake of Fire, I that am grass. And, strange wonder! I am bedewed without being consumed, as the bush of old burned without being consumed. Now with thankful mind, and grateful heart, with thankfulness in my members, my soul and body, I worship and magnify and

glorify Thee, my God, for blessed art Thou, both now and unto the ages.

Another Prayer of Chrysostom, 7:

O God, loose, remit, and pardon me my transgressions wherein I have sinned against Thee, whether by word, deed, or thought, voluntarily or involuntarily, consciously or unconsciously; forgive me all, for Thou art good and the Lover of mankind. And through the intercessions of Thy most pure Mother, Thy noetic ministers and holy hosts, and all the saints who from the ages have been pleasing unto Thee, deign to allow me without condemnation Thy holy and immacluate Body and precious Blood, unto the healing of soul and body, and unto the purification of mine evil thoughts. For Thine is the kingdom, and the power, and the glory, with the Father and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Of the same, 8:

I am not sufficient, O Master and Lord, that Thou shouldst enter under the roof of my soul; but as Thou dost will as the Lover of mankind to dwell in me, I dare to approach Thee. Thou commandest: I shall open the doors which Thou alone didst create, that Thou mayest enter with Thy love for mankind, as is Thy nature, that Thou mayest enter and enlighten my darkened thought. I believe that Thou wilt do this, for Thou didst not drive away the sinful woman when she came unto Thee with tears, neither didst Thou reject the publican who repented, nor didst Thou spurn the thief who acknowledged Thy kingdom, nor didst Thou leave the repentant persecutor to himself; but all of them that came unto Thee in repentance Thou didst number among Thy friends, O Thou Who alone art blessed, always, now and unto endless ages. Amen.

Of the same, 9:

O Lord Jesus Christ my God, loose, remit, cleanse, and forgive me, Thy sinful and unprofitable, and unworthy servant, my transgressions and offences and fallings into sin, which I have committed against Thee from my youth until the present day and hour, whether consciously or unconsciously, whether by words or deeds, or in thought or imagination, in habit, and in all my senses. And

through the intercessions of her that seedlessly gave Thee birth, the most pure and Ever-Virgin Mary, Thy Mother, the only hope that maketh not ashamed, and my mediation and salvation, vouchsafe me without condemnation to partake of Thine immaculate, immortal, life-giving, and awesome Mysteries, unto the remission of sins and for life eternal, unto sanctification and enlightenment, strength, healing, and health of both soul and body, and unto the consumption and complete destruction of mine evil reasonings and intentions and prejudices and nocturnal phantasies of dark and evil spirits; for Thine is the kingdom, and the power, and the glory, and the honour, and the worship, with the Father and Thy Holy Spirit, now and ever, and unto the ages of ages. Amen.

Another Prayer of John Damascene, 10:

I stand before the doors of Thy temple, yet I do not put away evil thoughts. But do Thou, O Christ God, Who didst justify the publican, and didst have mercy on the woman of Canaan, and didst open the doors of paradise to the thief, open unto me the abyss of Thy love for mankind, and receive me as I come and touch Thee, as Thou didst receive the sinful woman and the woman with an issue of blood. For the one received healing easily by touching the hem of Thy garment, while the other, by clasping Thy most pure feet, carried away absolution of sins. And I, a wretch, daring to receive Thy whole Body, let me not be consumed by fire; but receive me, as Thou didst receive them, and enlighten my spiritual senses, burning up my sinful errors; through the intercessions of her that seedlessly gave Thee birth, and of the heavenly hosts, for blessed art Thou unto the ages of ages. Amen.

Another Prayer of Chrysostom:

I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, Who came into the world to save sinners, of whom I am chief. Moreover, I believe that this is truly Thy most pure Body, and this is truly Thine Own precious Blood; wherefore, I pray Thee: Have mercy on me and forgive me my transgressions, voluntary and involuntary, whether in word or deed, in knowledge or in ignorance. And vouchsafe me to partake without condemnation of Thy most pure Mysteries, unto the remission of sins and life everlasting. Amen.

When coming to partake, say to oneself these lines of Metaphrastes:

Behold, I approach the Divine Communion.

O Creator, let me not be burnt by communicating,

For Thou art Fire, consuming the unworthy.

But, rather, purify me of all impurity.

Then again say:

Of Thy Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Thine enemies; nor will I give Thee a kiss, as did Judas, but like the thief do I confess Thee: Remember me, O Lord, in Thy kingdom.

Furthermore, these lines:

Be awe-stricken, O mortal, beholding the deifying Blood;

For It is a fire that consumeth the unworthy.

The Divine Body both deifieth and nourisheth me.

It deifieth the spirit, and wondrously nourisheth the mind.

Then the Troparia:

Thou hast sweetened me with Thy love, O Christ, and by Thy Divine zeal hast Thou changed me. But do Thou consume my sins with immaterial fire, and vouchsafe me to be filled with delight in Thee; that, leaping for joy, O Good One, I may magnify Thy two comings.

Into the brilliant company of Thy saints how shall I the unworthy enter? For if I dare to enter into the bridechamber, my garment betrayeth me, for it is not a wedding garment, and I shall be bound and cast out by the angels. Cleanse, O Lord, my soul of pollution, and save me, as Thou art the Lover of mankind.

Then the Prayer:

O Master, Lover of mankind, O Lord Jesus Christ my God, let not these Holy Things be unto me for judgment, through my being unworthy, but unto the purification and sanctification of soul and body, and as a pledge of the life and kingdom to come. For it is good for me to cleave unto God, to put my hope of salvation in the Lord.

And again:

Of Thy Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Thine enemies; nor will I give Thee a kiss, as did Judas, but like the thief do I confess Thee: Remember me, O Lord, in Thy kingdom.

THE PRAYERS AFTER HOLY COMMUNION

When thou hast received the good Communion of the life-giving Mystical Gifts, give praise immediately, give thanks greatly, and from the soul say fervently unto God these things:

Glory to Thee, O God. Glory to Thee, O God. Glory to Thee, O God.

Then this Prayer of Thanksgiving:

I thank Thee, O Lord my God, that Thou hast not rejected me, a sinner, but hast vouchsafed me to be a communicant of Thy Holy Things. I thank Thee that Thou hast vouchsafed me, the unworthy, to partake of Thy most pure and heavenly Gifts. But, O Master, Lover of mankind, Who for our sake didst die and didst rise again, and didst bestow upon us these dread and life-giving Mysteries for the well-being and sanctification of our souls and bodies, grant that these may be even unto me for the healing of both soul and body, for the averting of everything hostile, for the enlightenment of the eyes of my heart, for the peace of the powers of my soul, for faith unashamed, for love unfeigned, for the fullness of wisdom, for the keeping of Thy commandments, for an increase of Thy Divine grace, and for the attainment of Thy kingdom; that being preserved by them in Thy holiness, I may always remember Thy grace, and no longer live for myself, but for Thee our Master and Benefactor; and thus when I shall have departed this life in hope of life eternal, I may attain unto everlasting rest, where the sound of them that keep festival is unceasing, and the delight is endless of them that behold the ineffable beauty of Thy countenance. For Thou art the true desire and the unutterable gladness of them that love Thee, O Christ our God, and all creation doth hymn Thee unto the ages. Amen.

Of Basil the Great, 2:

O Master Christ God, King of the ages, and Creator of all things, I thank Thee for all the good things which Thou hast bestowed upon me, and for the Communion of Thy most pure and life-giving Mysteries. I pray Thee, therefore, O Good One and Lover of Mankind: Keep me under Thy protection and in the shadow of Thy wings and grant me, even until my last breath, to partake worthily, with a pure conscience, of Thy Holy Things, unto the remission of sins

and life eternal. For Thou art the Bread of Life, the Source of holiness, the Giver of good things; and unto Thee do we send up glory, together with the Father and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Verses of Metaphrastes, 3:

O Thou who givest me willingly Thy Flesh as food, Thou Who art Fire that doth consume the unworthy, burn me not, O my Creator; but, rather, enter Thou into my members, into all my joints, my reins, my heart. Burn up the thorns of all my sins. Purify my soul, sanctify my thoughts. Strengthen my substance together with my bones. Enlighten my simple five senses. Nail down the whole of me with Thy fear. Ever protect, preserve, and keep me from every soul-corrupting deed and word. Purify and cleanse, and adorn me; make me comely, give me understanding, and enlighten me. Show me to be the dwelling-place of Thy Spirit alone, and no longer the habitation of sin; that from me as Thine abode through the entry of Communion, every evildoer, every passion, may flee as from fire. As intercessors I offer unto Thee all the saints, the commanders of the bodiless hosts, Thy Forerunner, the wise apostles, and further, Thine undefiled pure Mother, whose entreaties do Thou accept, O my compassionate Christ, and make Thy servant a child of light. For Thou alone art our sanctification, O Good One, and the radiance of our souls, and unto Thee as God and Master, we all send up glory, as is meet, every day.

Another Prayer:

O Lord Jesus Christ our God, may Thy holy Body be unto me for life eternal, and Thy precious Blood for the remission of sins; and may this Eucharist be unto me for joy, health, and gladness. And at Thy dread Second Coming vouchsafe me, a sinner, to stand at the right hand of Thy glory, through the intercessions of Thy most pure Mother and of all the saints.

Another Prayer, to the Most Holy Theotokos:

O most holy Lady Theotokos, light of my darkened soul, my hope, protection, refuge, consolation, my joy: I thank thee that thou hast vouchsafed me, who am unworthy, to be a partaker of the most pure Body and precious Blood of Thy

Son. O thou who gavest birth to the True Light, do thou enlighten the spiritual eyes of my heart; thou who gavest birth to the Source of immortality, revive me who am dead in sin; thou who art the lovingly-compassionate Mother of the merciful God, have mercy on me, and grant me compunction, and contrition in my heart, and humility in my thoughts, and the recall of my thoughts from captivity. And vouchsafe me until my last breath to receive without condemnation the sanctification of the most pure Mysteries, for the healing both soul and body; and grant me tears of repentance and confession, with which to hymn and glorify thee all the days of my life; for blessed and most glorified art thou unto the ages. Amen.

Then: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared before the face of all peoples, a light of revelation for the Gentiles, and the glory of Thy people Israel.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. *Thrice*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Troparion to St. John Chrysostom, Eighth Tone:

Grace shining forth from thy mouth like a beacon hath illumined the universe, and disclosed to the world treasures of uncovetousness, and shown us the heights of humility; but while instructing by thy words, O Father John Chrysostom, intercede with the Word, Christ our God, to save our souls.

Glory to the Father, and to the Son, and to the Holy Spirit.

Kontakion, Sixth Tone:

From the heavens hast thou received divine grace and by thy lips thou dost teach all to worship the One God in Trinity, O John Chrysostom, all-blessed righteous one. Rightly do we acclaim thee, for thou art a teacher revealing things divine.

Both now and ever, and unto the ages of ages. Amen.

O protection of Christians that cannot be put to shame, O mediation unto the Creator unfailing, disdain not the suppliant voices of sinners; but be thou quick, O good one, to help us who in faith cry unto thee; hasten to intercession and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honour thee.

But if it be the Liturgy of St. Basil the Great, read the:

Troparion to St. Basil the Great, First Tone:

Thy fame hath gone forth into all the earth, which hath received thy word. Thereby thou hast divinely taught the Faith; thou hast made manifest the nature of created things; thou hast made the moral life of men a royal priesthood. O Basil our righteous father, intercede with Christ God that our souls be saved.

Glory to the Father, and to the Son, and to the Holy Spirit.

Kontakion, Fourth Tone:

Thou didst prove to be an unshakable foundation of the Church, giving to all mortals an inviolate lordship, and sealing it with thy doctrines, O righteous Basil, revealer of heavenly things.

Both now… O protection of Christians (*see above*).

But if it be the Liturgy of the Presanctified Gifts, read the:

Troparion to St. Gregory the Dialogist, Fourth Tone:

Thou who hast received of God divine grace from on high, O glorious Gregory, and hast been fortified by His power, thou didst will to walk according to the Gospel; wherefore, thou hast received of Christ the reward of thy labours,

O all-blessed one. Entreat Him that He save our souls.

Glory to the Father, and to the Son, and to the Holy Spirit.

Kontakion, Third Tone:

Thou hast shown thyself to be a leader like unto the Chief Shepherd Christ, O Father Gregory, guiding flocks of monks into the heavenly sheepfold, and from whence thou didst teach the flock of Christ His commandments. And now thou dost rejoice with them and dance in the heavenly mansions.

Both now and ever, and unto the ages of ages. Amen.

O protection of Christians that cannot be put to shame, O mediation unto the Creator unfailing, disdain do the suppliant voices of sinners; but be thou quick, O good one, to help us who in faith cry unto thee; hasten to intercession and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honour thee.

Lord, have mercy. *Twelve*.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

And the Dismissal.

GLOSSARY

In this book liturgical terms are used which may be unfamiliar to those who have had little or no experience with Orthodox Church service books, terms for which there are no equivalents in English, terms which simplify matters considerably. We speak of a *verse* of Scripture, for instance, without meaning poetry, but in the realm of poetry we deal with rhymed verse, free verse, blank verse, etc. Rhyme is not a characteristic of Orthdox prayers and hymns, which always occur in paragraph form, except in the case of akathists. Consequently, the use of the word *verse* to refer to something would be to make a distinction without a difference. For instance: a *troparion* is a verse, a *sticheron* is a verse, an *eirmos* is a verse, a *sessional hymn* is a verse, an *exaposteilarion* is a verse, etc., each in paragraph form of varying length. The exact meaning of each term and its origin is a matter for scholars. This glossary is intended to be a help to the ordinary user. For this reason, all terms are defined mostly with regard to their use and where they occur in the service books of the Church. Throughout the Horologion they are transliterated from the Greek, rather than the Slavonic, because words of Greek origin are common in English, and the roots of some of the words will be obvious. Some Latin terms are used where their meaning is equivalent, or nearly so, to the Greek, or where their use with equivalent meanings has long been established in English. The Slavonic equivalents with English transliteration have also been included.

Afterfeast (Попра́знество) (po-praz-dnst-vo): The period following a feast during which the feast continues to be celebrated. It may be as little as one day, or, in the case of Pascha, forty days. The immovable feasts of the *Menaion* (q.v.) cancel any use of the *Octoechos* (q.v.) during the weekdays of an afterfeast.

Akathist (а҃ка́ѳистъ) (a-kaf-ist): A liturgical poem of particular construction, usually laudatory, containing twelve *kontakia* (see *kontakion*), each coupled with twelve *ekoi* (see *ekos*). The first one to be composed, The Akathist to the Mother of God, is attributed to St. Romanus the Melodist, and serves as the pattern for all others.

All-night Vigil (Всено́щное бдѣ́нїе) (Vse-nosh-noe bdenie): The evening service which begins the observance of any great feast, comprised of Great Vespers and Matins combined. In earlier times the service lasted all night, or most of it, and still does in those monasteries of Mount Athos where the *Typicon* (q.v.) is strictly followed. It is commonly referred to among the Russians as Все́нощная (Vse-nosh-naya).

Ambo (амво́нъ) (amvon): The platform space immediately before the royal doors where the clergy stand to recite the litanies, read the Gospel, give sermons, etc.

Analogion (аналоги́й) (ana-logiy) (Russian:, Анало́й,, analoy): a movable stand with a sloping top, on which icons are placed for veneration, and also used as a lectern.

Antidoron (антидо́ръ) (anti-dor): The bread distributed at the end of the Liturgy, the remains of the breads from which the communion breads are taken, and *prosphora* (q.v.) from the commemorations, distributed to those Church members who did not receive Holy Communion.

Antiphon (антифо́нъ) (anti-phon): This word is used most often in referring to the three groups of hymns chanted at the beginning of the Liturgy, Psalms 102, 145, and the Beatitudes making up the 1st, 2nd, and 3rd Antiphons. Also it refers to the divisions of the *Hymns of Ascents* (q.v.) of Sunday Matins.

Apodosis (отда́нiе) (ot-danie): The last day on which a feast is celebrated, the "Leave-taking," literally the "giving back" or "giving away" of a feast.

Apolytikion (отпусти́тельный тропа́рь) (otpoo-sti-tilny tropar): Dismissal hymn or dismissal *troparion* (q.v.). The principal hymn of the day, feast, or saint. It is chanted near the close of Vespers, near the beginning of Matins after "God is the Lord," near the end of Matins, and is the chief variable at all the Hours and the Liturgy

Aposticha (стiхо́вны) (sti-khov-nii): *Stichera* (q.v.) (hymns) chanted toward the end of Vespers, and Matins when there is no chanted *Doxology* (q.v.). The stichera are preceded by verses (*stichoi*) (q.v.) from the Psalms. Hence, the Slavonic (стiхи́ры на стiхо́внѣ) (stikhiry na sti-khov-ne) means simply "the verses on the verses."

Augmented Ectenia (сугубая ектенiа) (Soo-goo-baya ek-tenie): The Ectenia recited at Vespers, Matins, and the Liturgy, and forms of which occur in many other services, to which the response is *Lord, have mercy* three times, and to which petitions may be added, i.e., it may be added to, augmented.

Blameless, The (Непоро́чнаХ) (Nepo-roch-nak): Has reference to the opening words of the 17th Kathisma (the 118th Psalm): *Blessed are the blameless in the way*. The 17th Kathisma is appointed to be chanted at vigils, but in our time only the Troparia of the *Resurrection*, six troparia having to do with the Resurrection and taken from the Paschal service, with the refrain *Blessed art Thou, O Lord, teach me Thy statutes* (verse 12) are chanted while the temple and people are censed.

Blessing of Bread (Благословéніе хлѣбовъ) blago-slo-venie hleb-ov): The blessing of five loaves of bread, wine, wheat, and oil, at the *Litia* (q.v.) at vigils. The wine-sprinkled bread is distributed to the people after they are anointed with the oil at Matins.

Canon (Канóнъ) (ka-none): A liturgical "poem," consisting of nine portions, or stanzas, called *odes* (q.v.). Each ode consists of a minimum of one *eirmos* (q.v.) and four *troparia* (q.v). A canon may be laudatory, compunctionate, penitential, etc. Apparently canons were initially composed in imitation of the Nine *Scriptural Odes* (q.v.) and were inserted between the verses of those odes, as is still done during Great Lent. Canons make up a large portion of the Matins service, being the chief variable of any liturgical day. Ocasionally there will be one appointed for *Compline* (q.v.). Originally all of the verses were chanted, but in current practice only the eirmos of each ode is chanted, plus a *katavasia* (q.v.), except on Pascha. Every feast, saint, event, may be the subject of a canon, since a canon gives the largest scope for expression, in public worship or private. Many of the Occasional Services (*Trebnik* services or services from the *Book of Needs* or *Euchologion*) include a canon, and everyone says at least one canon in preparation for Holy Communion. Centuries ago, the second Scriptural Ode, because it is castigating in tone, was restricted to use only during Great Lent and only the canons of the *Triodion* (q.v.) contain a second ode. All other canons have only eight odes, although the numbering up to nine is retained.

Communion Verse (Причáстенъ) (pri-chas-ten): A verse (usually from the Psalms) chanted after "One is Holy…" at the Liturgy, as the clergy prepare to partake of the Eucharist. It is one of the variables of the Liturgy.

Compline (Повечéріе) (Po-ve-cherie): The after-supper service, the second of the four night offices. During most of the year *Small Compline* (Мáлое Повечéріе) (Ma-lo-yeh) is appointed, except for the eves of Nativity and Theophany when the *Geat Compline* (Великое Повечéріе) (Ve-lik-o-yeh) is performed as a part of the All-night Vigil. During Great Lent *Great Compline* is done Monday through Friday evenings, with special Lenten chants Monday through Thursday.

Doxastichon: A "glory verse," a *Sticheron* (q.v.) appointed to be chanted after *Glory*, with a *Theotokion* (q.v.) following it after *Both now*. The Slavonic has no exact equivalent.

Doxology (Славослóвіе) (Slavo-slo-vie): A prayerful hymn of praise, of which there are two kinds: (1) The Great Doxology, read or chanted (depending on the rank of service) at Matins. When it is read the ending is given a different form. The read form is also a part of both Great and Small Compline. (2) The Lesser

Doxology, the familiar "Glory,…Both now…" (the "Doxology" of the Latins and Anglicans is a corrupted form) which occurs throughout all prayers of the Church, both public and private. All of the exclamations of the priest at the end of *Ecteniae* (see *Ectenia*), ending in praise and glorification of God, also are doxologies.

Ectenia (*pl., Ecteniae*) (ѐктенїа) (Ek-teni-ah): A litany, a series of–usually short–prayers, invocations, petitions, praises, intoned by the priest or deacon, with a repeated response by the chanters/people, the most common response being, of course, "Lord, have mercy."

Ekos (ѣкось) (Ee-kos): The verse which occurs immediately after the *kontakion* to a saint or feast. Also it refers to a division of an akathist.

Eirmos (pl. *Eirmosi*) (ирмосъ, ирмоси) (ear-mos, ear-mo-si): The first verse of an ode. The eirmos is chanted, whereas the other verses of an ode are usually read. When more than one canon is used, as is always the case at Matins except on one or two of the Great Feasts, only the eirmos of the first canon is chanted. A particular set of eirmosi will be chanted as katavasiae when a canon is read. The eirmosi of the *Octoechos* especially, as well as many others, are based thematically on the Scriptural Odes.

Exaposteilarion (ѳапостїларіи) (Eksa-posti-larii): A verse which comes at the end of a canon, and is read or chanted after the Small *Ectenia* (q.v.) which always follows a canon at Matins. It may be a part of the Menaion service, or, if there be a *Simple Service* (q.v.), it will be taken from the Octoechos and will have reference to the day of the week. The most well-known Exaposteilarion is the one of Pascha: "Having fallen asleep in the flesh…". (Плотїю оусн҃вшасѧ).

Forefeast (Предпраздненство) (pred-pra-zdn-stvo): The day (in the case of Nativity, five, and Theophany, four days) before a feast itself, on which, liturgically speaking, the feast is celebrated by anticipation. This means that the Menaion service of the forefeast will cancel the use of the Octoechos on any day besides Sunday, there will be no prostrations, and oil is allowed at table.

Hours (Часы) (Cha-see): The short services, or offices, appointed originally to be performed at 6:00 A.M., 9:00 A.M., 12 noon, and 3:00 P.M., and named according to the ancient time system taken from the Old Testament, under which the day and the night were divided into four *watches* of three hours each, the First Hour, the Third Hour, etc., resulting in four of the daytime offices being named for their times of performance.

Hymns of Ascents (Степенна) (Step-penna): The group of hymns found in the Sunday Matins of the Octoechos, in three parts (except for the Eighth Tone

which has four) called *antiphons* (not to be confused with the antiphons of the Liturgy), each antiphon consisting of three verses. The thematic material is based on that group of Psalms in the Eighteenth *Kathisma* (q.v.), the words "From my youth" (Psalm 128) being the most familiar, since they form the opening words of the first antiphon of the Fourth Tone, which is appointed to be chanted at all Matins services of festal rank.

Hypakoe (Ὑπακοὴ) (Y-pa-kaw-ee): A verse contained in all the Sunday services of the the Eight Tones, found just before the *Hymns of Ascents* (q.v.), and read just after the Small Ectenia which follows the chanting of the *Troparia of the Resurrection* (q.v.) and the censing of the temple at Sunday Matins. The hypakoe of the tone is read at the Sunday *Midnight Office* (q.v.), being the only variable of that service besides the canon. A few of the great feasts have a hypakoe, which usually occurs after the third ode of the canons.

Idiomelon (pl., Idiomela) (Стїхῆры самоглáсны) (Sti-khi-rii samo-glas-nii): A *sticheron* (q.v.) which originally had its own tune, and did not follow that of any other. These are generally found in the services for great feasts, such as Transfiguration, for instance.

Introductory Psalm (Предначинáтельный ψалóмъ) (Pred-na-chy-natel-ny psal-meh): The 103rd Psalm with which any Vespers service begins. At any service of less than vigil rank it is read. At an *All-night Vigil* (q.v.) only selected verses with refrains are chanted while the church is censed. In early translations of Orthodox service books it is often referred to as the "proemaic" psalm, which means simply *preliminary*.

Katavasia (*pl. Katavasiae*) (Катавáсїа) (Kata-va-siya): An eirmos chanted at the end of an ode of a canon at Matins as a kind of closing to that particular ode. In a *simple service* (q.v.) there will be katavasiae only at the end of the third, sixth, eighth, and ninth odes, and they will be the eirmosi of the last canon read. In a service of Doxology rank or higher, there will be katavasiae after every ode. Which group is determined by the liturgical season.

Kathisma (*pl. Kathismata*) (Каѳíсма) (Ka-fee-sma): A section of psalms read at Vespers and Matins, and at the Midnight Office. The Orthodox Psalter is divided into twenty (20) sections, of approximately equal length, called *kathismata*. It is permitted to sit during the reading of these kathismata. The Psalter is appointed to be read through in the course of a week (during Great Lent, twice), and is divided into kathismata for convenience in assigning amounts to be read daily.

Kontakion (*pl., Kontakia*) (Кондáкъ) (Kon-dak): A special hymn verse always

to be found after the sixth ode of a canon, and when two saints have canons on the same day, there may be a kontakion after the third ode as well. On Sundays and other occasions of combined commemorations, a kontakion may be assigned by Typicon to be chanted after the third ode. Second in importance only to the troparion of a saint or feast, the kontakion usually gives a more concise summary of the person or event celebrated. The kontakion of the Menaion service of the date, or of the Resurrection service of the tone on Sundays, is one of the variables at the *Hours* (q.v.). Kontakia are one of the variables of the Liturgy, being chanted after the troparia after the Small Entry.

Lauds (Хвали́тный) (Hva-lit-nyi): The *praises*, the last three psalms, 148, 149, and 150, which are read or chanted, depending on the Typicon, before the doxology at Matins, which are laudatory in content, the word *praise* occurring repeatedly. If the service be of doxology rank or higher, there will be four stichera to be chanted which are inserted between the last verses of psalm 150. If it be a Sunday Matins, there will be eight or more stichera to be chanted.

Liturgy (Литу́ргі́а) (Litur-gee-ah): Most often used with reference to the Holy Eucharist or Holy Communion service. It has a more general meaning of public worship service or gathering; hence the word *liturgical* refers to anything having to do with public worship.

Litia (Лїті́а) (Liti-ya): That portion of the Great Vespers when the clergy go in procession to the narthex of the church (and sometimes in procession around the outside of the church) and recite special long prayers and petitions, and then return, to the chanting of the Aposticha by the choir, to the middle of the church for the blessing of the bread, wheat, wine, and oil. Also there is a daily *litia for the departed* (a sort of abbreviated *pannykhida* (q.v.), called a *Trisagion* among the Greeks) which is appointed to be performed in monasteries after the First Hour in the narthex.

Lord, I have cried (Го́споди, воззва́хх) (Gos-podi, vozz-vak): The opening words of psalm 140, applied as a general title to the four psalms (140, 141, 129, and 116) chanted or read at every Vespers, with the appointed stichera from the Octoechos and/or the Menaion chanted between the closing verses.

Matins (Оу҃трена) (Oo-trenya): The *morning* service, the fourth of the night offices of the daily cycle, which contains the largest amount of variables of any of the daily offices. The word *matins* comes to us from the Latin, and also through the French, and refers to the service that ends around dawn. The Greek equivalent is *Orthros*, which is not used in this work because it has no meaning for most people who will use this book.

Megalynarion (Величáніе) (Veli-chan-i-yeh): A brief verse chanted solemnly, first by the clergy and then by the choir, after the Polyeleos, magnifying the Lord, His Mother, or a saint, etc., on the occasion of a festal commemoration. Also called a "magnification," from the open words, "We magnify." The "Song of the Theotokos" (known in the West as the *Magnificat*) (Luke 1:46), "My soul doth *magnify* the Lord," the opening portion of the Ninth Scriptural Ode, probably is the inspiration for all magnifications.

Menaion (*pl., Menaea*) (Минéа, Минéи) (Men-ee-yah, Men-ee): The set of service books, in twelve volumes, one for each month, which contain the services of the date, and the movable services to the Holy Fathers. The service material of the Menaion comprises the chief variables of the daily cycle.

Midnight Office (Полýночница) (Poloo-nosch-nitsa): The third of the night offices, originally said at midnight but now moved toward dawn and combined with Morning Prayers and/or Matins on days other than Sunday to make the first service of the day.

Narthex (Притвóръ) (pri-tvor): The vestibule of a church. The Litia at vigils takes place there, as well as the Litia for the Departed during Great Lent.

Octoechos (Октώихъ) (Oc-toik): The service book which contains the services of the days of the week. There is a service for each day in each of the Eight Tones: Monday, to the Heavenly Hosts; Tuesday, to the Forerunner; Wednesday, to the Cross; Thursday, to the Apostles and St. Nicholas; Friday, to the Cross; and on Saturday, to All Saints. St. John Damascene is credited as composer of most of the Octoechos.

Ode (Пѣснь) (Pessn): One of the nine divisions of a canon. A complete ode must have an eirmos and four troparia (verses). The odes derive their number from the nine Scriptural Odes.

Pannykhida (Паннихíда) (Panny-keeda): The requiem service, prayer service for the departed, performed by request, may be either public or private.

Pentecostarion (Пентїкостáріонъ or Цвѣтнáя Тріώдь) (Penti-cost-arion or Tsvet-na-ya Tri-od, i.e., *Flowery Triodion*): The service book containing the Paschal service and variables for every day through the Sunday of All Saints. The canons provide only three or four odes, from which fact its designation among the Slavs includes also the word *Triodion*.

Photagogicon (*pl., Photagogica*) (Свѣтúленъ, pl., Свѣтúльны) (Sve-teel-en, Sve-teel-ny): "Hymns of Light." A verse or set of verses read after a canon at Matins at a daily simple service and during Great Lent, usually taking the place of an Exaposteilarion. They are called hymns of light because of their reference

to divine or spiritual enlightenment, and because their appointed time to be read (or chanted) occurs around dawn.

Polyeleos (Полїелéй) (Poly-e-lei): Psalms 134 and 135. They, or excerpts from them (usually the opening and closing verses), are chanted at Matins on most Sundays of the year, and on other days when the service is of festal rank. The designation comes from the Greek words meaning *many mercies*, and refers to the repetition of the word *mercy* many times in the 135th psalm.

Prokeimenon (Прокíменъ) (Pro-kee-men): A verse of Scripture, almost invariably from the Psalms, appointed to be chanted before any reading from the Scriptures. There is always a prokeimenon at Vespers and at the Liturgy, but only when there is a Gospel reading at Matins is a prokeimenon appointed for that service. According to St. John of Shanghai and San Francisco, the prokeimenon at Vespers is a residue from the time when there was always a Scripture reading at Vespers.

Prosomion (*pl., Prosomia*) (Подóбенъ, Подóбны) (Po-do-ben, Po-do-bnii): Tunes or chants which are variations of standard chants or tones, initially composed for a certain sticheron or set of stichera, and to which other stichera may be chanted, in which case the tune is identified by reference to the original. The word *prosomion* will then mean *like* such and such a tune. A prosomion is frequently designated as *To the Special Melody*, with the opening words of the original melody given to identify it.

Prothesis (Проскомїдíа) (Pros-ko-me-dia): The Proskomede, the service of preparing the bread and wine, and making commemorations, prior to the Liturgy. This is done at a special table, the "table of oblations," which is also referred to as "the proskomedia" or "the proskomedia table," or "the prothesis."

Scriptural Odes (Пѣснéи) (Pes-nei): There are nine selections of Scripture, eight from the Old Testament and one, the ninth, from the New Testament, which were regarded by the fathers of the the Church as poetic expressions of prophecies concerning the Lord's coming in the flesh or prototypes of New Testament events. These Scriptural *odes*, as they came to be called, were early incorporated into the worship of the Church, but in our time are used only on the weekdays of Great Lent. They are found in the back of any liturgical Psalter, and are as follows: (I) Exodus 15:1–19, the song of Moses, in thankgiving after the passing of Israel through the Red Sea; (II) Deuteronomy 32:1–43, the exhortation of Moses before his death (used only during Great Lent); (III) I Kings (Samuel in the K.J.) 2:1–10, the song of Anna (Hannah) after she gave birth to the Prophet Samuel; (IV) Abbacum (Habbakuk) 3:2–19, the song of the

Prophet Abbacum, in which he sees the coming forth of Christ from the Virgin in the figure of the forest-clad mountain; (V) Isaiah 26:9–19, the prayer of the Prophet Isaiah; (VI) Jonah 2:3–10, the prayer of Jonah the Prophet, out of the belly of the whale; (VII) Daniel 3:26–56 (found in the Apocrypha of most English Bibles), the prayer of the holy Three Children; (VIII) Daniel 3:57–88 (Apocrypha), the Song of the holy Three Children; (IX) Luke 1:46–55, the Song of the Theotokos; and 68–79, the Song of Zacharias on the birth of his son John the Baptist.

Sedalen: A *Sessional Hymn*, (q.v.).

Sessional Hymn (Сѣдáленъ) (Se-dal-en): A verse, or troparion, occurring after each kathisma at Matins (called also kathisma in the Greek, but which we do not use in English in order to avoid confusion), with a Theotokion, and after the third ode of a canon. Also Menaion services always contain a sessional hymn immediately after the polyeleos.

Six Psalms (Шестопсáлмїе) (Shest-taw-psal-mie) (rarely referred to by its translitered Greek form, Ἑξαψáλμїе, Exa-psalmie, i.e., Hexapsalmos): The six psalms, 3, 37, 62, 87, 102, and 142, read daily near the beginning of Matins, and with which the Matins portion of the All-night Vigil begins. Moving about or sitting is forbidden during the reading of these psalms.

Soleas (Солúа) (So-lia): The raised platform in front of the iconostasis, usually extending the full width of the church. The *Ambo* (q.v.) is the portion of the Soleas immediately before the royal doors.

Stavrotheotokion: See *Theotokion*.

Sticheron (*pl., Stichera*) (Стїхи́ра, pl., Стїхи́рый) (Sti-khi-ra, Sti-khi-rii): hymn verses which comprise the chief variables of any service, chanted at *Lord, I have cried* and the *Aposticha* of Vespers, and at the *Lauds* of festal Matins, and at the *Aposticha* of Matins of lesser rank. *Stichera* have their own special set of *Tones* (q.v.).

Stichos (*pl., Stichoi*) (Стúхъ, Стїхи̑) (Stikh, Sti-khii): Verses of Scripture, almost always from the Psalms, which separate *stichera*, (q.v. under *Sticheron* above) as at *Lord, I have cried*, or at the *Aposticha*, or at *Lauds*. Also used with *Sessional Hymns*, and always accompanying *Prokeimena*. In older translations, notably Hapgood, the word *versicle* is often used.

Svetilen: A *Photagogicon*, (q.v.).

Synaxarion (*pl., Synaxaria*) (Сунаѯáрь, Сунаѯáрїи) (Syn-ax-ar, Syn-ax-arii): An explanation of the feast or commemoration, found after the kontakion and ekos after the sixth ode of the canon at Matins. The Slavonic service books contain

Synaxaria only in the *Triodion* (q.v.) and the *Penta-costarion*. The Greek *Menaea* include them every day in the form of very brief notations about the saints commemorated.

Synaxis (Собóрх) (So-bor): A special *assembly*, referring to the celebration on the day following a great feast, honouring someone who figured prominently in the event commemorated by the feast. The best known are: the Sobor of the Theotokos the day after Nativity; of John the Baptist the day after Theophany; of the Archangel Gabriel the day after Annun-ciation; of the Twelve Apostles the day after St. Peter and St. Paul; of the Archangel Gabriel on July 13; of the Archangel Michael and All the Heavenly Hosts on November 8.

Theophany (Богоявлéнїе) (Bogo-yav-lenie): Epiphany, "manifestation of God." The Feast celebrating the manifestation of the Holy Trinity, and the Baptism of Christ, on January 6th, hence commonly referred to by the Russians as, Крещенїе, *Kress-cheni-yeh*, (The Baptism).

Theotokion (*pl., Theotokia*) (Богорóдиченх, Богорóдичны) (Bogo-ro-di-chen, Bogo-ro-dich-nii): A hymn or verse in honor of the Theotokos, the Mother of God. Any group of verses, troparia, or stichera, or any ode of a canon, will conclude with a *Theotokion*. The stichera on *Lord, I have cried*, for the Sunday (Saturday evening) Vespers of the Tone end with a special set of *Theotokia* known as the *Dogmatic Theotokia*, because they are filled with dogmatic teaching concerning the Theotokos. The Theotokion which ends any group of stichera on Wednesdays and Fridays, or an ode of a canon having to do with the Cross, is called a *Stavrotheotokion* (Крестобого-рóдиченх) (Kresto-borodichen) (Cross-theotokion).

Tone(s) (Глáсх, гласы) (Glas, gla-see): There are eight basic chants, tunes, or *tones*, used in the Orthodox Church, the Byzantine ones apparently known and used by St. John Damascene, and to which his compositons are set. These eight tones are divided into three sets of eight, one for troparia and kontakia, one for stichera, and one for eirmosi, plus an additional set for prokeimena which sometimes resemble some of the others. All prosomia (podobny, special melodies) are variations on the basic tones. The Russian tones are, presumably, derived from folk tunes, and bear little resemblance to the Byzantine.

Triadicon, (pl., Triadica) (Трóиченх, Трóичны) (Troi-chen, Troi-chni) (Trinitarian): A group of hymns in honor of the Holy Trinity, one group for each Tone, read with chanted refrains, on the weekdays of Great Lent. Also the next-to-the-last verse of an ode of a canon is sometimes designated as a Triadicon.

Triodion (Пóстнаѧ трїѡдь) (Post-naya Triod): The service book which

contains all of the special material pertaining to Great Lent, and so called because the canons of Matins usually contain only three odes, *triode*. It begins with the Sunday of the Publican and the Pharisee and ends with Great Saturday. Its use supersedes the Octoechos, except for the Triadica, the first Sessional Hymn, and the Photagogica, which are printed as addenda to the Triodion.

Trisagion (Трїса́гїонъ, Трисвято́е) (Tris-agion, Tri-svya-toyeh): The *Thrice-Holy*, the prayer: "Holy God, Holy Mighty, Holy Immortal, have mercy on us." This is one of the basic and most-used prayers, being found in all of the eight offices of the daily cycle, in all private prayers, and being chanted at the Divine Liturgy.

Troparia of the Resurrection (Непоро́чнаѧ) (Ne-po-roch-nak): The "Blameless," (q.v.).

Troparion (*pl., Troparia*) (Тропа́рь, тропарѝ) (Tro-par, Troparii): Any verse of text in the service books may be defined as a *troparion*, but the word is used most correctly in referring to the *dismissal troparion* of a feast or saint, or the event being celebrated or commemorated, which is the one hymn identified most significantly with that saint, feast, etc., and the one verse used as the variable concerning that saint, feast, etc., which is called for any service, moleben, etc., performed in honor of the saint, feast, etc., or in the daily cycle of services.

Typica (Ѝзобразѝтельныѧ) (Eez-o-bra-zee-tel-ni-ya): The service provided to be said instead of the Liturgy, if there be no priest available or he be disqualified to perform the Liturgy, or it may be said privately, at home. It is said also as a part of the *Royal Hours* (q.v.). There is a special shortened form to be used with Lenten services.

Typical Psalms: (Ѝзобразѝтельныѧ ѱалмы̀) (Eez-o-bra-zee-tel-ni-ya psal-mwee): Psalms 102 and 145, used at the Liturgy on Sundays and feast days, unless there be festal antiphons appointed, and on other days when the Typicon specifies that verses from the Octoechos or the Menaion are to be inserted between the Beatitudes.

Typicon (Тупїко́нъ or Ѹ҃ставъ) (Typi-kon or Oo-stav): A book which contains all of the rules for the performance of the divine services, giving directions for every possible combination of circumstances. It is not yet been fully, nor succesfully, translated into English.

Vespers (Вечѐрня) (Ve-cher-nya): The evening office, the first of the four night offices, the beginning service of the daily cycle. *Vespers* comes from *Hesperus*, Greek *Hesperos*, referring to the west, where the sun goes down.